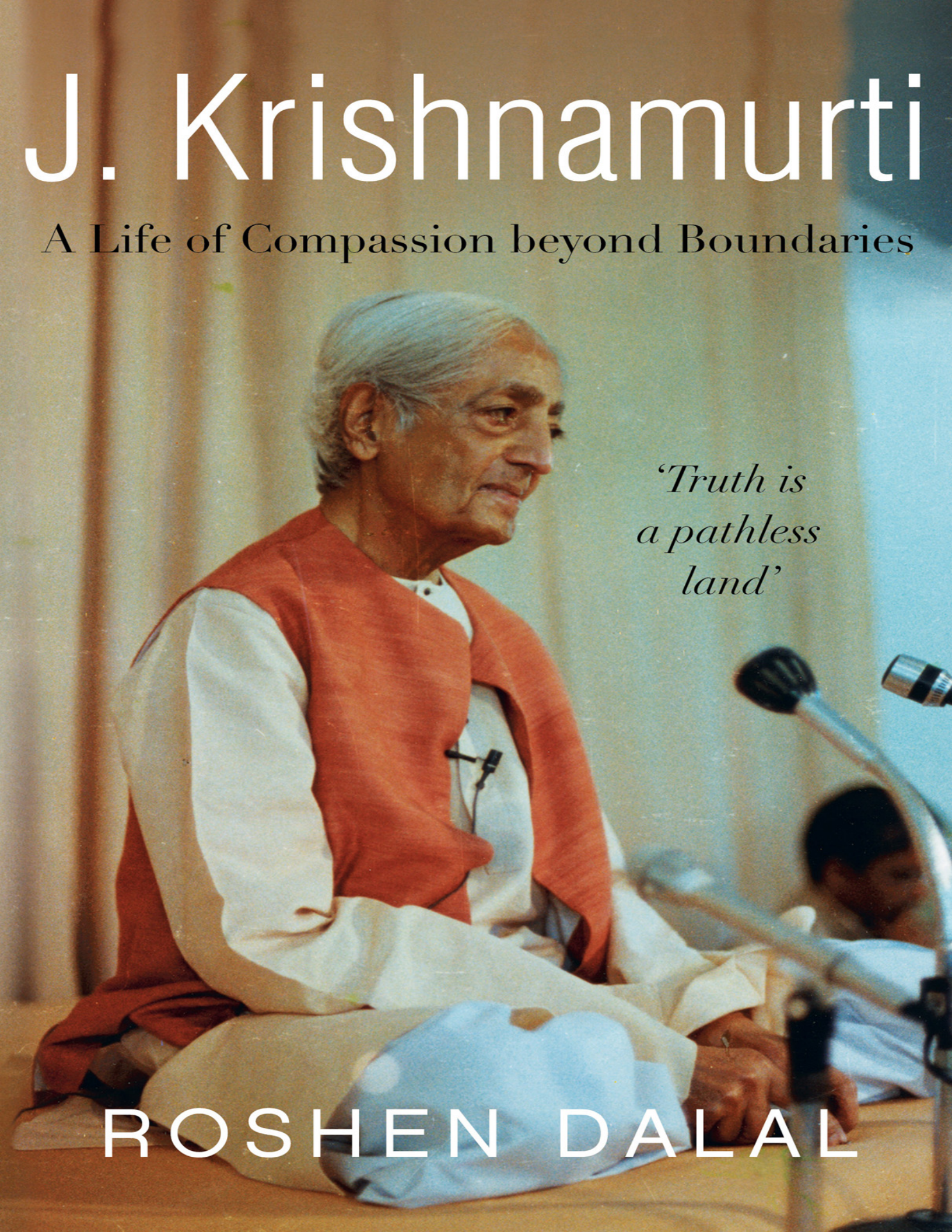
J. Krishnamurti

A Life of Compassion beyond Boundaries



'Truth is a pathless land'

ROSHEN DALAL

J. Krishnamurti

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MACMILLAN

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For Shahnaz

Introduction

In 2020, the problems that have beset the world since the beginning of time continue. Technology has advanced in unforeseen ways – one can travel across the world within hours and communicate in an instant. Yet, human beings are still in conflict with one another and with the natural world. The over exploitation of resources has brought the world to the brink of disaster. Can things be different? Is there a different way of living? Jiddu Krishnamurti (1895–1986) had pointed to a way that still has relevance. Though he died over three decades ago, his thoughts and ideas are still alive. He is known across the world as a philosopher who touched the essence of life and sought to bring about a peaceful, harmonious way of living through a transformation of human consciousness. He travelled incessantly, engaging with people in North and South America, Europe, India, Sri Lanka, Australia and New Zealand. He spoke to large audiences and held discussions in small groups. He spoke in English, but his works have been translated into numerous languages. Born on 12 May 1895 at Madanapalle, a small town in present-day Andhra Pradesh, his philosophy is universal, transcending distinctions of the East and the West. To him, all human beings, no matter where they live or to which religion they belong, are essentially the same. Each person has the same range of feelings and emotions, each person is trapped by his/her own thinking and desires. Each person struggles to get something out of life, yet dies unfulfilled. Bound by tradition and ideas of belonging, to a family, nation or religion, most people cannot transcend their limited world, leading to divisions in society, which in turn lead to conflict, hatred and war. Is there another way?

Could there be a different type of human being, who could create a world without conflict, a world of love, friendship and peace, transcending boundaries, of nation, nationality, religion or caste? Krishnamurti had a vision of such a world, which would emerge not through a social revolution, not through any ‘ism’, but through oneself.

‘Truth’ would create this world, but there was no path to truth. Self-knowledge, awareness of what was taking place both within oneself and in the outer world, was part of the process that would lead to change.

Krishnamurti’s own life was dramatic and strange. His mother died when he was 10 years old, and after retiring from government service, his father volunteered to work for the Theosophical Society and moved to its headquarters in Adyar, Chennai (then Madras). At this time, the Theosophists were searching for a ‘vehicle’, that is, a pure being into whom the messiah would incarnate. Krishnamurti, around 14 years old at the time, and considered somewhat vague and dull, was identified by Charles W. Leadbeater, a leading Theosophist, as the coming messiah, the World Teacher. Krishna and his younger brother Nitya were then adopted by the Theosophists, and Krishna was trained by Leadbeater and Annie Besant to fulfill this role. Krishna and Nitya’s father tried to get his sons back, and court cases ensued, but he ultimately lost the custody of both his children.

In 1911, the Order of the Star in the East was founded with Krishnamurti at the head. Krishnamurti led the Order for some time and had some mystical experiences, but gradually grew disenchanted with Theosophy. The turning point came after the death of his brother Nitya in 1925, after which Krishnamurti lost faith in the mystical Theosophical hierarchy. On 3 August 1929, the opening day of the annual Star Camp at Ommen, Holland, Krishnamurti dissolved the Order before 3,000 members. On that day he said, ‘I maintain that Truth is a pathless land, and you

cannot approach it by any path whatsoever, by any religion, by any sect.’

Krishnamurti continued to develop his own philosophy over the years, gave talks all over the world, and developed a large following. Krishnamurti Foundations were set up in England, the USA, Latin America and India to disseminate his teachings, and schools were opened in attempts to bring about a new type of human being. Krishnamurti spoke about the ‘religious mind’ that comes into being in silence and of ‘freedom from the known’ when conditioned thought has ended.

In 1980, he summed up his own teaching, beginning with the following words: ‘The core of Krishnamurti’s teaching is contained in the statement he made in 1929 when he said, “Truth is a pathless land.” Man cannot come to it through any organization, through any creed, through any dogma, priest or ritual, not through any philosophic knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection.’

Krishnamurti died on 17 February 1986, but the foundations and schools still exist, with some new schools being founded after his death. The collected works of his talks and writings amount to hundreds of thousands of words and are now mostly available online. Parts of these have been compiled into books, and many have been translated into various languages including several Indian and European languages as well as Russian, Japanese, Chinese and Hebrew. Audio and video recordings are also available, and Krishnamurti’s teachings are disseminated through social media forums too, including Facebook and Instagram.

Krishnamurti’s philosophy is non-sectarian, though the roots of his philosophy have been traced to both Vedanta and Buddhism, and also has elements of his early

Theosophical training. Setting aside ancient texts and traditions, he used contemporary language to convey his revolutionary philosophy. However, Krishnamurti's life was not without controversy and involved a prolonged conflict with his long-time friend, manager and editor, Rajagopal, and a 25-year-long relationship with Rajagopal's wife, Rosalind.

Apart from his own talks and writings, there are numerous books and articles written on him, including biographies, memoirs and analyses of his teachings. Among them, Mary Lutyens' three-part biography, *Krishnamurti: The Years of Awakening*; *Krishnamurti: The Years of Fulfillment*; *Krishnamurti: The Open Door*, is the most detailed. Pupul Jayakar's biography titled *Krishnamurti: A Biography* covers some of the same ground, but also focuses on Krishnamurti in India. These works are based on a personal association with Krishnamurti and are totally uncritical. Roland Vernon's *Star in the East: Krishnamurti, the Invention of a Messiah* is a more balanced work, but glosses over the latter part of his life. Radha Rajagopal Sloss' *Lives in the Shadow with J. Krishnamurti* provides a different portrayal and reveals his relationship with her mother Rosalind, which was partly the reason for the conflict between Rajagopal and Krishna. C.V. Williams' *Jiddu Krishnamurti: World Philosopher* compares Krishnamurti's thought with Vedanta and brings out new aspects on Krishnamurti, accessing his letters to Rosalind and the material kept in the Huntington Library, California. Evelyne Blau's *Krishnamurti: 100 Years* is described as a reverential tribute, with photographs and interviews with Krishnamurti's associates. There are several other biographies, among them one by Mark Lee, *World Teacher, The Life and Teachings of J. Krishnamurti*, providing a brief introduction to his teachings. Two biographies of his main mentors, C.W. Leadbeater and Annie Besant that throw light on Krishnamurti are also useful. These are A.H. Nethercot's *The Last Four Lives of Annie Besant* and G. Tillett's *The*

Elder Brother. Numerous memoirs have been written after Krishnamurti's death, and for his day-to-day life in later years, nothing can compare with Mary Zimbalist's *In the Presence of Krishnamurti: Mary's Unfinished Book* and her recorded interviews based on her diaries. Several theses have been written on Krishnamurti as well, many focusing on his philosophy and educational thought. His ideas on education are revealed both through his own work and through documenting practical experiments in his schools. There are many more books, some of which will be brought out in this volume. Susunaga Weeraperuma has compiled an extensive bibliography of works on and by Krishnamurti, amounting to over 2,000 books and articles.

My own association with Krishnamurti's life and teachings began in the late 1970s when I read Mary Lutyens' *Krishnamurti: The Years of Awakening*. The concept of liberation from the past, from all ideas and beliefs, and of the path to spirituality being entirely one's own resonated with me. Over the next few years, I read more on and by him, heard him speak at a couple of talks in New Delhi, and in 1988 joined the Rishi Valley School as a teacher of history and geography in the hope of living in a community dedicated to exploring Krishnamurti's teachings. Rishi Valley, though, was not exactly such a community but was a regular school, though space was set aside for discussions on Krishnamurti. However, it was the informal conversations with those who had known him and the many stories I was told about him, not recorded in any book, that provided a picture not only of the man but of his relationships with others. Hearing all the stories, I investigated the history of the school and then was commissioned to write a history, which is stored in the Rishi Valley archives. While sourcing material for the school history, I interviewed many former and present students and staff, and several foundation members, most of whom are now no more. I visited several schools including the Blue Mountain School in Ooty and the

Valley School in Bengaluru; the rural schools of the Rishi Valley Education Centre; the Neelbagh School, then run by Mumtaz Ali; Sumavanam, another experimental school for village children, run by Narasimhan and his wife Usha; a small school in Rayachoti run by the Rishi Valley school doctor and some other small schools, all of which were influenced by Krishnamurti's ideas. I lived in the vast rooms of the Leadbeater Chambers at the Theosophical Society in Adyar for a couple of weeks and stood at the spot on the beach near the Adyar river where Krishnamurti was discovered. The informal discussions with people of all kinds while writing this history were more valuable in getting to understand Krishnamurti and in examining his teachings than the formal interviews.

All that was long ago, but after leaving Rishi Valley in 1994, I continued to read Krishnamurti, and also remained in touch with those still teaching at Rishi Valley and other schools. Krishnamurti's teachings that are concerned with the discovery of truth, the ending of thought and the elimination of the ego or sense of 'I' are valuable and need intense awareness and perception to understand and incorporate in one's own life. But two aspects of his teachings can and should be disseminated widely: the ending of divisions based on caste, religion and nationality; and his educational theories, creating a non-competitive and fear-free atmosphere in which the child can grow into an essentially 'good', caring and sensitive person.

Though there are many books on Krishnamurti, this one is somewhat different, presenting in one volume an introduction to his life, his teachings and his educational theories. This work attempts to present a balanced view, not only of him but also of those associated with him and to dispel some of the myths occurring in other biographies. For instance, Krishnamurti's father has usually been presented as someone in need of money and help, keen to get assistance from the Theosophical Society for the education

of his sons, whereas this was not the case. Most books also do not present an unbiased view of Rajagopal. This volume goes on to look at some of the key components of Krishnamurti's teachings, as represented in his own talks and discussions. It has a special focus on David Bohm, whom this author feels, came closest to understanding Krishnamurti. Finally, this work examines his educational ideas, along with some experiments in education, ending with a chapter on the similarity of his teachings with other streams of thought and, at the same time, his uniqueness. His idiosyncrasies and contradictions are also brought out in this book, as well as the continuing legacy of his Theosophical background. Krishnamurti did not want anyone to follow him or to repeat his statements. 'Freedom from the known' was essential in Krishnamurti's thought, hence each person after listening to or reading his words has to drop even them to proceed on that 'pathless land' to truth.

A note on names used:
Krishnamurti has been referred to in various books as Krishna, Krishnamurti, Krishnaji or just 'K', the last being how he is usually referred to by people in his schools. In this work, Krishna, K and sometimes Krishnamurti have been used.

He had a number of friends named Mary, two of them, Mary Lutyens and Mary Zimbalist being most closely associated with him. Here, they are often referred to as Mary L and Mary Z to distinguish one from the other.

Place names have changed over time, and the main changes are listed below. In this book, we continue to use the old names of Madras and Bombay for Chennai and Mumbai respectively, as the new names came into being long after Krishnamurti's death.

Old and new names: Benares: Varanasi; Calicut: Kozhikode (changed 1949); Bombay: Mumbai (1995); Madras: Chennai

(1996); Cuddapah: Kadapa (2005); Ooty [Ootacamund]: Udhagamandalam (1972); Bangalore: Bengaluru (2014).

CHAPTER 1

The Boy on the Beach

Jiddu Krishnamurti, who went on to become a world philosopher, made this now famous statement, ‘Truth is a pathless land’ on 3 August 1929 at Ommen, Holland. He was 34 years old and till then had led a strange and tumultuous life. For 20 years, he had been proclaimed the World Teacher and messiah by a group of Theosophists. The Order of the Star, an organization created for him, had thousands of followers in over 20 countries across the world. On 3 August, he not only made that statement but went on to dissolve the Order and to say that he had no disciples. Each person had to find their own way. His speech left his followers bewildered, almost bereft. How would they find the divine, the ultimate truth, without anyone to guide them and tell them what to do? Yet those who knew him and who had listened to him over the last few years could have foreseen this.

The story of this World Teacher had begun way back in 1909 when Krishnamurti was 14 years old. How had this Telugu-speaking teenaged boy, not good at his studies and considered somewhat dim, been proclaimed a messiah? The roots of this can be found in the history of Theosophy and its developing concepts. The Theosophical Society was founded in New York in 1875 by H.P. Blavatsky, Col. H.S. Olcott, W.Q. Judge and several others. The aims of the Society have been summarized into three principles: To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or colour; to encourage the study of comparative religion, philosophy and science; to investigate unexplained laws of nature and the powers latent in man.

After it was formed, Col. Olcott became its first president, but Madame Blavatsky was its main leader and the founder of its principles.

In later years, Krishnamurti claimed to have forgotten his early life, and several commentators feel that his philosophy and life were independent of the Theosophical ideals. However, as will be seen in this volume, many Theosophical concepts stayed with him over the years.

The main founder of the Theosophical Society, Madame Blavatsky, originally Helena Petrovna von Hahn, was born on 12 August 1831 at Ekaterinoslav (renamed Dnipropetrovsk in 1926, and now called Dnipro) in Ukraine, then the southern part of the Russian empire. After a short-lived marriage,[1] Helena soon left Russia and went to Constantinople and from there to several other places. She claimed to have ridden bareback on horses across the Steppes and travelled alone in Egypt, Greece, Eastern Europe, France, Italy, Japan and Tibet before going to London. She is described as a large woman with thick, crinkly, blonde hair and pale, intense eyes. She smoked incessantly, either cigars or her own rolled cigarettes and, according to eyewitnesses, could materialize objects out of thin air. She was certainly unique for a woman of those times. Always interested in the occult and spirituality, she went to the US in 1873, and came in contact with Col. Olcott and W.Q. Judge, along with others who had similar interests, and together they founded the Theosophical Society. Helena was a volatile person, and Olcott, who had fought in the American Civil War, provided her some balance and stability.

Madame Blavatsky had visited India several times. In February 1879, she and Olcott arrived in Bombay and set up the Bombay Branch of the Theosophical Society in 1880.[2] In 1882, Blavatsky and Olcott bought about 27 acres of land along with a few existing buildings and founded another branch of the Theosophical Society at Adyar near Madras

(now Chennai), which became the main centre. Subba Row, an Advaitic scholar, who had invited Blavatsky to Madras, soon lost all faith in her. In 1885, after unproven accusations of fraud, she moved to Germany and then to London, where she continued her work. She died on 8 May 1891, before her sixtieth birthday.

Both Olcott and Blavatsky visited Ceylon (now Sri Lanka) in 1880 and became Buddhists. Olcott is credited with spreading and reviving Buddhism, both in Sri Lanka and other parts of the world. He remained president of the Theosophical Society, until his death in 1907, by which time Adyar had become a wealthy place with a library, a book shop, a shrine room dedicated to the Masters and an annual convention, attracting people from America, Australia and Europe. Its land area soon expanded to 260 acres.[3] Madame Blavatsky had written a number of profound works on philosophy and mysticism, which she claimed revealed the secrets of the Tibetan mystics and laid the basis for Theosophy. Her publications include *Isis Unveiled: A Master-Key to the Mysteries of Ancient and Modern Science and Theology*(1877); *The Secret Doctrine* (1888); *The Key to Theosophy*(1889) and *The Voice of the Silence* (1889). Blavatsky's ideas still have a considerable influence on spiritualists and new age mystics in the western world.

Another major contribution of Blavatsky was the founding of the Esoteric Section (ES)of the Theosophical Society in 1888 and, in 1890, adding an inner group of 12 disciples.[4] The ES attempted to understand the hidden meanings behind statements made in religious texts and to explore hidden worlds, unknown to the average person.[5] Many Indians from prominent families joined the Theosophical Society, partly because of its emphasis on India, rather than Egypt, as the source of ancient wisdom, thus giving Indians a sense of pride in themselves and their ancient past at a time of British dominance. Mark Bevir writes, 'The Brahmo

Sabha, the Arya Samaj and the Theosophical Society all reinterpreted Hinduism to bring it more into line with western science and ethics.'[6] Thus Theosophy too, he says, was part of a neo-Hinduism movement, even though it was broader in its outlook and attracted people of all religions.[7]

Madame Blavatsky had died before Krishnamurti was born, but her ideas shaped his early life and thought. Three key aspects of Blavatsky's ideas which had an impact on Krishnamurti were: her theories of root races, of hidden Masters that help humanity and of the coming World Teacher. In addition, the concept of mysterious powers and a secret occult world had a lifelong effect on Krishnamurti, though they were never part of his overt philosophy. Blavatsky's theories were expanded on and given a more complex form by other Theosophists. The theory of root races originated in Blavatsky's *The Secret Doctrine* and was further explained by William Scott Elliot (died1930), Mrs Annie Besant, Charles W. Leadbeater and Rudolf Steiner. According to this theory, human evolution could be traced through a series of such 'races'. There were seven races, each subdivided into seven sub-races. Five root races had already appeared, and the sixth sub-race of the fifth root race, which they named the Aryan root race, was imminent, and would bring in a new and more evolved type of human being, which, according to this theory, would emerge in America, in the region of Lower California.[8] Later, Australia and New Zealand were added to the areas where this sixth sub-race would emerge.

The second concept was that of superior people that the Theosophists termed 'Masters', based on a theory of evolution that led to the existence of perfected human beings. Madame Blavatsky claimed to have studied with them in Tibet and met the Master Morya in 1851 in London, who became her spiritual guide. The concept of hidden saints was not an invention of Blavatsky, and was among

the mystical traditions of both the eastern and the western worlds.[9] Leadbeater developed the theory across several books, putting forward descriptions of their secret residences and of the Masters, many of whom he said he had personally met. Mrs Besant, too, refers to them in her books, and Olcott claimed that he had met Master Morya many times.[10]

In *The Masters and the Path*, Leadbeater explains the hierarchy and the initiations required to reach each stage. There were nine initiations and, beyond that, the unknown Logos. Below the Logos was the Lord of the world, at that time Sanat Kumara, who had to pass nine initiations to reach there. At the level of the eighth initiation was the Buddha, next the Bodhisattva, the Mahachohan and the Manu, and then the Chohans or Masters representing the sixth initiation. There were several of these, including the Masters Kuthumi, Morya and Jesus. And below that were five more initiations, steps on this arduous path. A chart[11] summarizes this theory.

Out of these, those that figured prominently in Krishnamurti's life were Sanat Kumara, whom he visited in the mystical land of Shamballa, the Buddha, whom he often saw, the Bodhisattva Maitreya who was to incarnate in his body, the Mahachohan, and the Master Kuthumi, his special guide. The other Masters too appeared in his life at times. The Masters Kuthumi and Morya were said to be specifically in charge of India.

The third and most important concept was of the coming World Teacher. To usher in the new sub-race, a new teacher was required. In 1889, Blavatsky spoke of the World Teacher who would manifest as an incarnation of the Lord Maitreya, and who would be 'the new torchbearer of truth'.[12] Krishnamurti would soon be chosen as this teacher, and the two main people responsible for choosing and educating Krishnamurti were Annie Besant and Charles W. Leadbeater.

Annie Besant (1847–1933) came to India in 1893 and was a prominent member of the Theosophical Society of India, and also its president from 1907 until her death, though she is better known in India for her involvement in the struggle for independence from British rule. A strong woman and a fighter for women's rights, after escaping from the confines of marriage, Mrs Besant went through various phases as a socialist, free-thinker and atheist, and was closely associated with eminent personalities such as Charles Bradlaugh and Bernard Shaw, but then became interested in the occult and hidden mysteries. She read A.P. Sinnett's *Occult World*, which inspired her. Sinnett was also the author of *The Mahatma Letters to AP Sinnett*, supposedly handwritten letters that he received from the Masters, particularly the Master Kuthumi. Mrs Besant then read and reviewed Blavatsky's *The Secret Doctrine*, following which in 1889,[13] she met Madame Blavatsky and was deeply influenced by her. She joined the Theosophical Society the same year. In India she supervised the working of the Theosophical Society at Adyar and at Benares, and was in charge of its Esoteric Section. She spoke of the hierarchy of the Masters, with Sanat Kumara at the head, and other aspects of esoteric philosophy and claimed to be in touch with the hidden masters. She wrote and spoke on Hinduism, Buddhism and Zoroastrianism, with a focus on reviving ancient religions, and identified herself with India. Helped by Bhagavan Das, she published the Sanatana Dharma Series of textbooks on Hinduism and founded the Central Hindu College, which later became Benares Hindu University. She was a dynamic speaker and was able to hold an audience spell-bound.

Charles W. Leadbeater, also known by his intitals CWL, was an even more complex personality. It was he who in 1909 chose Jiddu Krishnamurti as the vehicle of the coming messiah. Leadbeater was an imposing bearded figure, who

professed to have occult knowledge of everything in the world from the smallest atom to the highest mountain, and of everything beyond the world as well, including mysterious and unknown universes. His numerous books included those on the hidden mysteries in Christianity and Masonry, the chakras or energy centres within the body, life after death and, of course, the Masters. He was thought to be born in 1847, the same year as Annie Besant, and to have had an adventurous early life. Gregory Tillett, [14] however, has researched Leadbeater's life and revealed several myths. He points out that Leadbeater was born in 1854, not 1847 as was earlier believed. Other details of his early life are also uncertain, but in 1878, he became the curate of Bramshott, a parish in Hampshire, the UK. With an interest in the occult, he joined the Theosophical Society in England on 16 December 1883, being inspired by the works of A.P. Sinnett, just as Annie Besant was. In 1884, Leadbeater met Madame Blavatsky and became her follower, accompanying her to India that year, where they arrived on 21 December. From Adyar he went to Ceylon, became a vegetarian and a Buddhist, and also became the first principal of the English Buddhist School (now Ananda College) that had been founded by Olcott. Leadbeater returned to England in 1889 to tutor Sinnett's son Dennie, as well as George Arundale and Jinarajadasa, another boy adopted by Leadbeater. Both George and Jinarajadasa would play a major role in Krishna's life. George Arundale (1878–1945) had lost his mother at birth. His father, a congregational minister, Reverend John Kay, felt unable to take care of his youngest child without his mother, and George was adopted by his unmarried aunt, Francesca Arundale, who also gave him her name. Francesca joined the Theosophical Society in 1881 and was friendly with Madame Blavatsky.

C. Jinarajadasa (1875–1953) was a pupil in the English–Buddhist School in Ceylon when Leadbeater was there, and the latter felt he was his younger brother reincarnated. This brother was said to have been murdered in Brazil in 1862, though Leadbeater's biographer, Tillett, claims this is another myth as he never had a brother. Jinarajadasa had an absolute belief in Leadbeater's occult powers and also accepted that he was the reincarnation of Leadbeater's younger brother, Gerald. He went on to write a number of books on Theosophy.[15]

A little later, Leadbeater became the tutor to a small group of boys and toured Canada and America with them in 1905–6. Reports began to increase of his 'immoral practices', that is, he encouraged them to masturbate, and there was even a suggestion of something more. Leadbeater did not deny that he advocated masturbation as a means to prevent unwanted thoughts and an obsession with sex. However, accusations against him created a scandal, and he resigned from the Theosophical Society on 16 May 1906. Jinarajadasa and most of the other young boys associated with him then and later, with three exceptions, continued to support Leadbeater and to say that he had done nothing wrong.

Because of Jinarajadasa's defence of Leadbeater, he too was expelled from the Theosophical Society. Both were reinstated in 1907, Leadbeater after Mrs Besant became the president of the society, and Jinarajadasa a few months before.

Leadbeater met Annie Besant in London in April 1894[16] and after this they cooperated on many Theosophical projects and books. The association is said to have aroused Mrs Besant's own clairvoyance. His clairvoyance, as well as other powers, Leadbeater said, came through the arousing of the kundalini under the guidance of the Masters, and other occult training.[17]

While these events were going on in Theosophical circles, in India, the freedom movement for liberation from British rule was underway. There had been a major revolt against the British in 1857, and gradually, the sense of nationalism was growing. As seen earlier, Theosophy was promoting neo-Hinduism, along with a wider understanding of a truth of all religions. In 1884, there was a move to discuss the political situation at the Theosophical Convention. This did not work out but local organizations such as the Bombay Presidency Association were founded by nationalists. Various regional organizations then came together to form the Indian National Congress in December 1885. Initially the Congress was seen as a platform to put forward the grievances and demands of Indians. Its founding was connected with Theosophy, and even with the hidden Masters. Allan Octavian Hume (1829–1912), a retired civil servant, botanist, and ornithologist and also a Theosophist, played the greatest role in bringing this about. He believed he had received messages from the Masters Kuthumi and Morya of another impending revolt. He persuaded the then Viceroy Lord Dufferin that it would be good to have such an organization as a kind of safety valve and even suggested that if a mysterious man without a name (Kuthumi) approached him, Dufferin should meet him without hesitation.[18]

Over the next few years, the nationalists in the Congress were divided into two groups of Moderates and Extremists. The Moderates wanted to focus on bringing about gradual change through appeals to the British and had some success with their efforts. The Extremists, on the other hand, had no faith in the British. Though the two groups patched up their differences, they again had a conflict in 1907. From then up to the start of the First World War in 1914 they did not do much as some of the Extremists were in prison. The Indian Councils Act of 1909 provided some

concessions to the Indians, increasing the number of Indians that could be elected to the legislatures.

This was the background against which Jiddu Krishnamurti was chosen as the World Teacher or rather the vehicle that the World Teacher would use to manifest himself on earth. His family name was actually Giddu, but Besant changed it to Jiddu because that was the way it was pronounced and because she thought it 'looked' better.[19]

By Blavatsky's calculations, the World Teacher would manifest in the last quarter of the twentieth century. In Buddhist tradition, Maitreya would appear on earth as the next Buddha, but to Theosophists, he would incarnate through the chosen World Teacher. Leadbeater and Besant modified Blavatsky's suggested time periods for this teacher. According to them, the Lord Maitreya's previous incarnation was Jesus, and taking his birth as 105 BCE (their own calculation), they put forward a 2,000-year cycle, indicating that the new teacher would be born between1895 and1897, and would begin teaching around the age of 30, as Jesus did, that is, in 1925 or 1927.

They were on the lookout for such a teacher. They believed that he would require training and guidance and therefore were searching for a young boy of the right age. In 1909, Mrs Besant spoke in Chicago on the new race and the World Teacher who would appear in the western world. By this time, Leadbeater had already chosen a boy of 13, Hubert van Hook, the son of Dr Weller van Hook in Chicago, who was the general secretary of the Adyar branch of the Theosophical Society in the US. Mrs Besant met Hubert and agreed that he was the right choice, and it was arranged that he would be trained in Europe and India. Leadbeater's choice of Hubert may have been because of Dr Van Hook's support of him in the scandalous allegations. But Hubert was soon to be displaced by Jiddu Krishnamurti.

Born in the small town of Madanapalle, then part of Madras Presidency, Jiddu Krishnamurti came from a fairly well-off and privileged family. His father, Giddu Narayaniah, studied at Madras Christian College, one of the oldest institutions of higher education in India (founded in 1837), at a time when very few had access to a college education. After graduating, he got a job with the British government in the Madras Presidency, which included much of south India. G. Narayan, Krishnamurti's nephew, provides details of the family. He states that Narayaniah's father was Giddu Gurumurthiah and his grandfather was Giddu Ramakrishnaiah. The latter had also worked for the British government and was employed by the East India Company, as Principal Pandit, Sadar Amin, for South Arcot District in Madras Presidency. Narayaniah married Sanjeevamma, a second cousin, and they had 10 children of whom only six survived infancy. These were two girls, Balamba and Meenamma, followed by four boys, Sivaram, Krishnamurti, Nityanand and Sadanand.

Some books, including the book by Giddu Narayan, state that there were 11 children. But contemporary records clearly show that there were 10.[20] Krishnamurti was the eighth child and therefore was named after the god Krishna, also an eighth child. There were only three living children when he was born. His brother Sivaram was closest to him in age, just two years older, born in 1893.[21] It is now generally accepted that Krishnamurti's birth date was 12 May 1895. As he was born a little after midnight, his birth date is considered as 11th May according to the Indian system. However, different dates were quoted earlier, including 5 May, as well as the years 1896 and 1897. In fact, writing in 1912, Krishnamurti accepts that 25 May was his birthday,[22] and for many years he was believed to have been born on 25 May 1896 or 1897, a date also given in his

early passport. Narayaniah, on the other hand, had stated that Krishna's date of birth was 4 May 1895.[23]

G. Tillett in his biography of C.W. Leadbeater points out how many biographies create myths, that is, a popularly believed 'sacred biography', that is not supported by historical facts. He adds, 'In many cases, it is apparent that the individuals concerned, either deliberately or unconsciously, produced and promoted the "myth", preferring it to the more conventional biography.'

He adds, 'In each of these cases, the subject created an aura of mystery around his or her life, and effectively suppressed (at least amongst disciples) the facts of biography, creating a new past for themselves which was so convincing that others took it up as biography and perpetuated it. By the time the myth had been established not simply as a story about a person but, effectively, as an article of faith for the "true believers" who were his or her disciples, it had assumed, for the disciples, a reality with which the mere facts of history could not compete.'[24] There are many myths created about Krishnamurti's life too, while certain uncomfortable facts are suppressed, particularly in the early biographies.

His mother Sanjeevamma, it was said, had a premonition about this child that there would be something sacred and divine about him. Shortly before his birth, she had a vision while gazing at a painting of the god Krishna. Narayaniah had specially got this painting made for her, and as she looked at it, she saw another Krishna within the first, and many more images of Krishna stretching inward.[25] Early biographies stated that she insisted the baby (Krishnamurti) be born in her puja room, but this is not correct. Krishnamurti was born in a room near the puja room, kept aside for the birth.[26] It is said that a well-known astrologer, Kumara Shrowthulu, cast the boy's horoscope and predicted that he would be a great man, though in the early years,

there was no indication of this. Three years later, in 1898, his brother Nityanand was born, also in Madanapalle, and after another two years, Sadanand.

Narayaniah's job was a transferable one, and he was posted to different places in the Presidency. As it was a government job, he received a good income and at the time of retirement he held the post of tahsildar. Even after his retirement, his pension was Rs 112.8 per month, a princely sum for those days (Rs 100 in 1939 is said to be the equivalent of Rs 20,000 in 2013), and Narayaniah retired much earlier, in 1907. G. Narayan states that apart from having a good job, Narayaniah had inherited agricultural land and a large house in Turuvanmattur (probably Thiruvamathur, a village in Koliyanur block in Villipuram district of Tamil Nadu), which was his home town where he also owned dairy cattle. At the time of Krishnamurti's birth, he lived in a double-storeyed house in Madanapalle, adequate for his family and containing several rooms. The 155-year-old house where Krishnamurti was born is still standing and is located on Raghavendra Rao Street. Entering through a verandah, there were several rooms and a hall both on the ground and first floors.[27] Narayaniah himself provides further information on his financial status after he had moved to the Theosophical Society. During the court case that took place later, he said, 'I have some property and I am able to maintain my boys. I have my ancestral property. I have earned property since I retired. The property in Valathur should be shared between myself and my brother. Apart from that I have independent property. I get about Rs 30 a month for my share. My property in Madanapalle, which was worth about 10,000 rupees, is mortgaged for Rs 1000. I get there about 60 rupees a month. I have insured my life for ten thousand rupees and I am paying every quarter rupees thirty for premium. On the average I get about Rs 200 a month.'[28]

Narayaniah was a Velanadu Brahman, and the family were Telugu speakers, though Narayaniah also spoke fluent English.[29] Accounts indicate that the family followed traditional caste rules. However, Narayaniah was also among the educated elite who had joined the Theosophical Society way back in 1882, the very year in which a branch of the society was set up in Madras. Writing about his early life in 1913, when at Varengeville, Normandy, Krishnamurti said: 'Adyar was of special interest to me as my father used to attend the convention of the Theosophical Society there. He also held meetings in our house at Madanapalle for the study of Theosophy and I learnt about Adyar from my mother and from him.' He adds that along with pictures of deities in his mother's puja room, there was one of Annie Besant.[30]

As related, the family was fairly wealthy and has been wrongly projected in biographies as being poor and in need of financial assistance. Narayaniah, well-educated himself, had a teacher's certificate in addition to being a graduate and was committed to educating his children. Sivaram, his eldest son, thus became a noted doctor.[31] Narayaniah stayed with him in his last years, and Sivaram also took care of his youngest brother, Sadanand. An interesting account is also provided of how Narayaniah arranged for the education of Sivaram's young wife, Sarada, who was married in 1917 to the 24-year-old Sivaram, when she was only 11 years old. He hired tutors for her so that she became fluent in reading both Telugu and English, and also learnt to read in Tamil. According to other accounts, she was 14 or 15 at the time of her marriage with Sivaram. She was extremely well-read and intelligent, and later learnt and studied Ayurveda. Both she and Sivaram, who was already a doctor, were guided in these Ayurveda studies by Sadanandaswamy, a sage who was a family friend.[32]

Narayaniah faced many challenges and tragedies in his life. In November 1896, he was transferred to Cuddappah (now Kadapa), where the following year the young Krishnamurti contracted malaria and continued to suffer from malarial episodes for several years. On an earlier posting, Sivaram was born here in 1893. In 1900, another transfer took them to Kadiri, and in 1901, Krishnamurti began school here, following his *upanayana* or sacred thread ceremony and *aksharabhyasa*, the traditional ceremony performed before starting education. In 1902, Narayaniah was transferred to Vayalpad and from there to Jammalmadagu. In the same year, they were also in Madanapalle for a few months. In 1903, they were again in Cuddappah when Krishna's eldest sister Balamba, a very spiritual young woman, died at the age of 20. Both Krishna and his mother reported seeing Balamba after her death. Then, in December 1905, there was a greater tragedy when Sanjeevamma died, devastating the entire family. Krishnamurti evidently saw her several times after her death. In 1907, Narayaniah returned to Madanapalle for the sake of his children and retired there the same year. Krishna and Nitya continued their schooling here.[33] In his account of his early life, Krishnamurti says that he liked this school the best.[34]

Mary Lutyens records[35] that Krishna was not interested in learning, but that little Nitya would run after him when he went to school. She does not comment on the fact that Krishna must have attended school along with Sivaram, who was just two years older. Perhaps because of the close association in the later years between Krishna and Nitya, his childhood experiences with Sivaram were forgotten. Both Narayaniah and Sanjeevamma were generous, providing food and charity to beggars or other poor people who came to their door, which was in accordance with the customs of those days. Krishna joined in this, and loved to give away

food and other items including, at times, his books and pencils in school. He was dreamy and uninterested in studies, but was interested in the way things worked, which led him to one day taking apart and putting together his father's clock, refusing to go to school till this was done. In the memoir Krishna wrote in 1913, he noted that the happiest memories of his childhood centred around his mother. He was not happy in school, and illness led him to spend a lot of time with her, listening to stories she narrated from the epics and other texts. She also used to tell him about Mrs Besant and about karma and reincarnation. He did not understand much of all this at that time.[36]

Apart from going to school, the boys liked to visit temples and go on picnics, at first in Kadiri with their mother and later in Madanapalle.

After Narayaniah retired, he requested Mrs Besant for a post at the Theosophical Society. She initially refused, but later when the Theosophical Society was in need of a secretary for the ES, he was offered the position of assistant secretary of the ES and provided accommodation just outside the Theosophical Society compound. Mary Lutyens says the accommodation was a dilapidated cottage 'with no indoor sanitation'. However, indoor sanitation was rare in India at the time.

The move to Adyar took place on 23 January 1909. Narayaniah's family and responsibilities had expanded. According to his own account, with him were his four sons, an orphan nephew, two other boys who had been left with him for education, his brother-in-law and sister-in-law.[37] Sivaram was admitted in Presidency College, Madras, while Krishna, Nitya and their cousin attended the Pennathur Subramanian High School in Mylapore, Madras. At the Theosophical Society, Narayaniah was found to be responsible and meticulous, and was given the extra responsibility of taking care of the plantations, the dairy and

the bakery. In all the time that Narayaniah worked for the Theosophical Society, he was not paid anything, though he was provided free accommodation. His only reason for moving there, therefore, would have been his deep interest in Theosophy. He did not require a house as he had a better one in Madanapalle, and he received no extra income.

Leadbeater returned to Adyar on 10 February 1909, soon after K and his family had moved there. Though the family lived outside the Theosophical Society compound, the boys were allowed to play within the complex. One evening, Leadbeater saw Krishna and Nitya on the beach along with some more children and, through his occult abilities, was impressed by Krishna's aura. He first conveyed this to Ernest Wood, an Englishman who also lived at the Theosophical Society, and later added that in fact the boy would be the vehicle of the Lord Maitreya. Mary Lutyens says the boys were in a shocking physical condition, and if they had not moved to the Theosophical Society, 'it is very doubtful whether any of his sons would have reached maturity'.[38] As she bases her views mainly on the reports of Theosophists, who sought to justify their adoption of Krishnamurti and Nitya, particularly because of the later court case, this was probably not correct and is one of those many myths surrounding Krishnamurti's life. G. Narayan also records[39] that Narayaniah, 'a kind and generous person, helped many aspiring young men and women to obtain school and college education'. He thus was certainly not in need of money.

Krishna at this time was considered slightly retarded and described by the Theosophists as scrawny, dirty, with crooked teeth, and with lice in his hair and eyebrows. Mary Lutyens says, 'He wore his hair in the customary Brahman fashion in south India, shaved in front to the crown and falling to below his knees in a pigtail at the back.'[40] What she probably means is that the head was shaved, except for

a single long tuft, though it is extremely unlikely that this reached his knees. Pupul Jayakar[41] points out that as Brahmans, the boys were unlikely to have been dirty or lice-ridden.

Nitya's upanayana ceremony took place that year in June, attended by many at Adyar. Even more convinced of his greatness after watching Krishna during the ceremony, Leadbeater later asked Narayaniah to bring both Nitya and Krishna to meet him. This was the first of many visits on Saturdays and Sundays, and on these occasions, Leadbeater would place his hand on Krishna's head and through his occult sensibilities recount Krishna's past lives in which all the present characters in the drama also figured. In these past lives Leadbeater gave Krishna the name Alcyone and Nitya was Mizar. At first, 30 lives were investigated, and finally a total of 42 going back to 70,000 BCE. Leadbeater states that the hero of these lives 'to whom we have given the name of the star Alcyone' is of the type who incarnates after around 800 years and had often been born in India. He adds that these people, who are now Masters, were not gods, but ordinary humans, who through difficulty and struggle reached the superhuman. 'They are the fulfilled promise of what we shall be, the flowers on the plant on which we are the buds.' In his first life as a human, Alcyone, a male, lived in the Gobi Desert. His father was Mars (now Master Morya); his mother, Mercury (now Master Kuthumi); his brothers, Sirius, Achilles and Orion; his sister, Mizar; and his spouse, Leo (Fabrizio Ruspoli). Fides was George Arundale; Herakles was Annie Besant.[42] These characters had varying but close relationships in successive lives. Were all these lives pure invention? If so, it was certainly a remarkable feat of imagination. Later Mrs Besant too contributed to some of these lives.

In August, Dick Russell Balfour-Clarke joined them and became closely associated with the two boys. He was an

engineer who had become a committed Theosophist.[43] By September, Leadbeater conveyed his views about Krishna's special aura to Mrs Besant. He wanted to take the boys under his care but hesitated because of the earlier scandals. Then Narayaniah himself removed Krishna and Nitya from school after 'a providential difference of opinion' between Narayaniah and their teacher.[44] In September 1909 when they left school, Krishna was in the third form and Nitya in the higher fourth form.[45] Narayaniah, unhappy with the school and the way in which the boys, particularly Krishna, were often caned by the teacher, planned to teach them himself. But Leadbeater and other Theosophists offered to teach them and Narayaniah agreed.[46] In his 1913 biographical account, K writes about their studies at this time, 'We soon began to make much better progress than we had ever made before.' They came to the Theosophical Society early morning, studied for a while, went home for breakfast and then returned. In the afternoon, they played tennis or went to the sea to learn how to swim.[47]

At this time, Krishna's teeth were straightened and both boys were made to grow their hair to one level, shoulder-length, parted in the middle. This was because, according to Leadbeater, the Buddha wore his hair the same way. A notable incident at this time, and one which Krishna remembered into adulthood, was Leadbeater once slapping him on the chin to get him to close his mouth. Evidently, he used to spend a lot of time staring out of the window, letting his mouth hang open and, despite repeated reminders, would not keep it closed. Mary Lutyens records that Krishna said this 'marked the end of their relationship'.[48] It's not clear what he meant by this though, as he continued to have a close relationship with Leadbeater for many more years and to write affectionate letters to him.

In November, Hubert van Hook, who had previously been chosen as the World Teacher, arrived at the Theosophical

Society with his mother and another Theosophist, Mrs Russak. Mrs Besant reached Adyar on 27 November 1909, and Krishna and Nitya were among the group that met her at Madras station. She left on 14 December for Benares for the annual Theosophical Society Convention. After meeting Krishna, she was happy with Leadbeater's choice. In her short stay there, she seems to have made an impression on the boys as soon Krishna began writing letters to her, addressing her as 'My dear Mother'. 'I have no other mother to love', he wrote, rather sadly, in his first letter dated 24 December, in which he also described his new bicycle and the amount of cycling he had done. He ended with, 'your loving son, Krishna'. The name Krishna was underlined, evidently according to the instruction of the Masters, and Krishna continued to do this for a long time. A beginning was made of the two boys moving to the Theosophical Society, when at her suggestion, they slept in her room while she was away, ostensibly while a better accommodation was being prepared for their family. Krishnamurti's preparation for the World Teacher can be divided into three parts – physical, educational and spiritual. On the physical side, Leadbeater wanted to promote cleanliness and physical fitness. The first was to be attained by bathing in the western way, using soap and shampoo. Leadbeater was very particular about cleanliness and neatness. Their nails had to be clean, their hair properly combed. Physical fitness was attained through gradually changing their diet, along with games, swimming, running and cycling to increase their endurance. Even after moving to the Theosophical Society, the boys' caste rules were preserved, and they originally ate their food separately, cooked by a Brahman. But gradually they began to eat with the Europeans, and by the time they went to England, eggs were introduced into their diet; they were fed porridge and a lot more milk than they were used to, though these changes actually did not suit Krishna's digestive system. However,

the boys gained strength and stamina. As for education, it included learning English, along with other subjects. These two were the prerequisites for spiritual development. Another aspect was that nothing Krishna owned or used was to be touched by anyone else, as even this, it was believed, would affect his pure aura. Even while travelling in a train, he had a compartment to himself, all companions being in adjacent ones. Krishna retained elements of this early training throughout his life, insisting that neatness, cleanliness and being well-dressed were basic essentials, and he was also very particular about what he touched. For instance, he believed he could be contaminated if he touched a letter sent by someone he did not like. Also, Krishna's recognition of the importance of physical fitness continued throughout his life.

K's spiritual development had begun fairly soon. According to Leadbeater, on 1 August 1909, he had taken both boys in their astral bodies while they slept, to the house of the Master Kuthumi, and they had been put on probation – the first step towards advancement on the spiritual path, the next being the first initiation. After being put on probation, Krishna was escorted every night to the Master who would instruct him. In the morning, he would write down what he remembered, and this later was compiled into a book titled *At the Feet of the Master*. (For controversies about this book, see Chapter 3). The next stage in spiritual development was the admission of the boys to the Esoteric Section on 5 December 1909, which was permitted by Annie Besant. Their father, of course, was already an ES member.

Another important step was taken on the night of 31 December when Krishna was accepted as a pupil of the Master Kuthumi, that is, Kuthumi was now ready to make him an initiate. Leadbeater and Mrs Besant believed they were present in their astral bodies on this occasion, and so did Nitya. Krishna remembered the astral visit and wrote an

account of it to Mrs Besant. He was asked by Kuthumi if he would forget himself and never again have a selfish thought, and replied that he would. Blessed by the Masters present he recorded, 'I felt quite different and very very happy.'[49] Next Leadbeater informed Mrs Besant by telegram that the first initiation would take place on the night of 11 January 1910, when, as the astrologer E. Sutcliffe had written in *The Theosophist*, there was an extraordinarily auspicious conjunction of stars and planets. Surya (that is, the Lord Maitreya) would be there, and they would then visit the sacred and secret kingdom of Shamballa. Thirty-six hours of seclusion was required, and Mrs Besant wrote back that they could use the shrine room, her room and adjoining spaces. Leadbeater and Krishna were away from their bodies for the most of two nights and a day. When they briefly inhabited their bodies, they were given warm milk as nourishment. Krishna remembered the initiation and wrote an account of it in a letter to Annie Besant. According to him, after leaving his body, he first went to the Master Kuthumi's house, where he found Kuthumi and the Masters Morya and Djwal Kul. Then they went to the Lord Maitreya's house, where other Masters were assembled – the Venetian, Jesus, Serapis and Hilarion. He goes on to describe in detail the whole initiation and the entire proceedings (which are almost identical to what was later described by Leadbeater in *The Masters and the Path*). The next night, he records, he was taken to see 'the King'(Sanat Kumara). 'He is a boy but the handsomest I have ever seen, all shining and glorious and when He smiles it is like sunlight.' He also says, 'There were three other shining ones who stood behind him.' Did he really remember everything in such detail or had Leadbeater narrated all this to him? Mrs Besant and Leadbeater were also said to be present there in their astral bodies. She confirmed that it was definite that the Lord Maitreya would use Krishna's body, while Krishna felt that

after this, everyone's attitude to him was different, including that of his father. K also described this event in 1972, probably through memory. He said those around him saw 'an astonishing change in the face of the boy' after this and many fell to their knees and touched his feet.[50] His father, however, denied that he was there at the time or that he had ever touched Krishna's feet as claimed by the Theosophists. However, on another occasion, Krishna provided a different account of the process of initiation. This was much later in life, during a conversation with S. Balasundaram, former principal of the Rishi Valley School, and others in Delhi. Here he said that during the initiation, the Master is seated at the end of a long tunnel-like cave. When the disciple approaches, a harsh voice asks what he wants. '"You are not fit for anything", it says, "go away".' But the disciple keeps coming back even though he is sent away every time. One day at the entrance to the cave, he sees a sculpted figure of himself in which his imperfections are revealed. He is told to see what he is and improve. As he does this, he still keeps visiting, the figure gradually changing, improving. Finally, when he has dropped his imperfections, the Master, in a kind voice asks him to enter. This, said Krishna, was the first initiation. This description is certainly at variance with what he described earlier, though one aspect of it is found in Leadbeater's writings where he says the Master keeps images or sculpted figures of all his students, and whatever they are doing or going through is reflected in these. One would presume that the earliest version is the most correct, if at all such initiations took place. By all accounts, Krishna was taken there in his astral body by Leadbeater and had no knowledge of how to approach a Master. So where did this later story come from? His listeners were impressed by this second story. Balasundaram writes, 'We listened in silence and awe. The whole atmosphere had changed. There was no question –

this was firsthand knowledge. He (K) asked: “Did you notice a presence?’ All of us were silent for a while. Then Pupul asked, ‘So it is all true?’ Krishna answered: ‘But they have made it all so damn concrete.”[51] Quoting this, Mark Lee feels there were enough such statements to show that Krishna’s early metaphysical experiences were not imaginary. Mark also compares it with the description of the sinner trying to enter heaven in Dante’s *Divine Comedy*.

Hubert, though still in Adyar in 1910, had been set aside as the future World Teacher, and later in life, he criticized Leadbeater. At this time, the three boys still studied together. Soon after the first initiation, Mrs Besant persuaded Narayaniah to give her the legal guardianship of the boys to preempt any attempts on his part to take them back, as he had already been raising some objections because of the growing distance between him and his sons, and his perception that caste rules were being violated. Narayaniah signed the guardianship document on 6 March 1910, though he was initially not keen. Mrs Besant persuaded him by asking him if he believed in the Masters. She said, ‘Don’t you believe that I am in communication with the Master? You take me to be your spiritual teacher.’ She said his relatives may create difficulties after his death, so he inserted a clause that said she could be guardian after his lifetime, but Mrs Besant wanted him to change this, and to take over as guardian immediately. Despite the pressure, he put in a clause that she could not transfer the guardianship. Mrs Besant stayed in India for most of 1910 and kept the boys near her. Narayaniah remained in two minds. He was devoted to Mrs Besant, and he looked on her as a mother. He had an implicit trust in her. As he himself was a member of the Esoteric Section of the Theosophical Society, he was initially pleased with Krishna’s first initiation. It would seem, though, that he was not at first aware that Krishnamurti was being trained to be a World

Teacher and messiah. Later, in court he said that he allowed her to be guardian so that the boys could have a good education but had not consented to the elder boy becoming a religious teacher.[52]

He was also hesitant because he knew of the earlier scandal surrounding Leadbeater. Trusting Mrs Besant, he at first went along with their education by Leadbeater and other Theosophists, and had even cooperated in the compilation of the *The Lives of Alcyone*. Soon, however, his distrust of Leadbeater grew. On one occasion in April 1910, he saw Leadbeater and Krishnamurti naked in a room, and reminded of the earlier scandal, he called Krishnamurti and scolded him. He wanted to take his sons away from Adyar the next day, but Sir Subramaniam Iyer, vice president of the Theosophical Society asked him to wait. When he met Mrs Besant in May and told her what had happened she assured him the boys would be kept away from Leadbeater. Lakshman, Mrs Besant's servant, reported two more incidents where Leadbeater and Krishnamurti were seen together with scanty or no clothing, narrating these incidents to several people, including Mrs van Hook. In January 1911, Narayaniah spoke to Mrs Besant about this but because of Mrs Besant's assurance to him, he did not object when she took the boys on their first trip to England in April 1911, returning only in October. It was after their return that the crisis came to a head.

Even before the England trip, Krishna's sense of himself as a teacher was growing, though he was still hesitant and unsure. In September 1910, the boys accompanied Mrs Besant to Benares (now Varanasi) where Krishna took a liking to George Arundale, then principal of Central Hindu College, and to A.E. Wodehouse who taught English and was the brother of the writer P.G. Wodehouse. George had graduated from St John's College, Cambridge, in 1900. By this time he was already a member of the Theosophical

Society. Mrs Besant invited him to teach at the Central Hindu College in Benares in 1902, where he taught history and English, and later became its headmaster and then its principal. Krishna was just 15 years old, but asked if he could tutor the 32-year-old Arundale for discipleship, along with four others of the Yellow Shawl group, consisting of Annie Besant's close followers. The inner circle of this was the Purple Shawl group. Somehow, the much-older Arundale was already devoted to Krishna. Annie Besant remarked that Krishnamurti was no longer shy, his English had improved and he behaved with dignity. In 1912, Arundale wrote about his first meeting with Krishnamurti: 'Never had I looked upon a face such as his – it was the face of the Boy Christ in incarnation before me.'[53]

11 January 1911 marked one year since Krishna's initiation. On this occasion, George Arundale created The Order of the Rising Sun, later renamed Order of the Star of the East, and made an international organization. Its aim was to prepare for the coming of the World Teacher. Several people were appointed to run the organization, and George Arundale, Annie Besant and Leadbeater headed it. A magazine, *The Herald of the Star*, began to be published with Krishna as the official editor. Those who joined the Order were given a membership certificate and a badge consisting of a five-pointed silver star. Mrs Besant believed wearing the shining silver star was essential to set them apart from others. Magnetized ribbons too were sold, that is, magnetized or empowered by the touch of Krishnamurti that was said to protect the wearer. The Order soon had 50,000 members from several countries across the world.[54] Membership was granted on signing a paper that involved pledging dedication to the World Teacher. Among other things, aspirants had to believe in the coming of the World Teacher, prepare for it, and ask for his blessing morning and evening.[55] As the Order of the Star of the East was

promoted at the Hindu College, it created considerable controversy because many saw this as an attempt to convert students to Theosophy. In August 1911, the college board of trustees passed a resolution disassociating the college from the Order.

The Theosophical Society was divided into lodges in various parts of the world. Some senior Theosophists too did not approve of this new Order and left the society. Notable among them was Rudolf Steiner of Germany, who founded his own philosophy. This was not the first break that had taken place among the Theosophists. The American section of the Theosophical Society, led by W.Q. Judge, was involved in a dispute with Annie Besant and Olcott soon after the death of Madame Blavatsky in 1891. Judge felt they had already deviated from Blavatsky's teachings, and the American section broke away under his leadership. Judge died at a young age not long after this and was succeeded by Katharine Tingley, also a staunch opponent of Besant and Olcott. Tingley led a separate Theosophical Society at Pasadena, California. However, there was also an American section of the Adyar Theosophical Society. This society had many name changes, and it was at this centre that Weller van Hook, Hubert's father, had a prominent position.

In India, other orders associated with the Theosophical Society were the Order of Service, The Golden Chain, The Sons and Daughters of India, and The Temple of the Rosy Cross. The last had a temple in India and was concerned with the coming of the World Teacher.

On their first trip to England in April 1911, Krishna and Nitya wore new outfits, western clothes and shoes, and the holes in their ear lobes, done when they were young, were sewn up. However, their hair was still shoulder-length, leading to several comments. Proceeding by ship and train, they reached London on 5 May, where they were met by many Theosophists. Among them was Lady Emily Lutyens, who, like George Arundale, soon became Krishna's devoted

follower. Emily was the wife of the noted architect Edwin Lutyens, who later designed the city of New Delhi. She was the daughter of the Earl of Lytton, who had been a viceroy of India, and the granddaughter of Bulwer Lytton, a well-known novelist. Emily had five children, all of whom were influenced in one way or the other by Krishna. Some later rejected him, but Mary, the youngest, remained devoted to him. Others they met at this time would prove to be long-term friends and associates as well. These included Mrs Bright, a widow who lived with her daughter and with whom they stayed when they were in London, and Miss Mary Dodge and Countess De La Warr (Muriel), who lived together. George Arundale had accompanied them as their tutor. Life in England included classes in mathematics, essay writing and Shakespeare, along with planned exercise and entertainment, including visits to the theatre, horse riding and sailing. Ten hours' sleep every night was recommended. Attempts were made to provide them with what they liked, and Krishna was very pleased with a model steam engine presented to him by George. The plan was that they should study for Oxford and their names were entered for Balliol and New College, the aim being to join in October 1914. At this time, they made their first trip to Paris, a short trip but the first of many to come. Mrs Besant's contacts gave them access to the best of English society.

It was discovered that Nitya had retina problems and was almost blind in the left eye. Though Krishna was considered physically weak from childhood, it was actually Nitya who would encounter more health problems.

While in England, Krishna spoke at a Theosophical Society meeting in May and a Star meeting in September. Though still somewhat nervous and hesitant, his speeches were improving.

Back in India by October 1911, they were in Benares in December for the Theosophical Convention. And suddenly, an event took place in which Krishna seemed transformed,

leading many to believe the World Teacher had finally arrived. On 28 December, Krishna was asked to hand over membership certificates to the new Star members. After he had handed over two or three, according to Leadbeater, the hall was filled with a tremendous power that seemed to be flowing through Krishna, ‘like the outpouring of the Holy Ghost at Pentecost’. All the people there, which included those from various parts of the world as well as high-caste Hindus and others from India, felt this and spontaneously fell at his feet as they took their certificates. As they did so, they felt blessed. Even Nitya touched his brother’s feet. The next day there was a meeting of the ES, and Mrs Besant affirmed that ‘Krishna’s body had been chosen by the Bodhisattva, and was even now being attuned by him’.[56] George Arundale reporting on what happened on 28 December 1911 also stated that some could see the bright blue funnel of light above Krishna, the shining star and the great green *deva*s.

A similar scene took place on the 30 December though not with the same force. Biographers have dealt with this incident differently. Mary Lutyens believed it took place as described. Vernon thinks it was a form of mass hysteria. Williams believed that when one or two touched Krishna’s feet reverentially, everyone behind them began to do so too.

While many began to revere Krishna, the incident of 28 December left Krishna’s father aghast. He did not believe that Krishnamurti was capable of writing *At the Feet of the Master* or that he was a great teacher in the making. Narayaniah himself told Mrs Hook that this deification would make the boys a laughing stock. There were other events during this time that disturbed Narayaniah. After returning from England, Mrs Besant told them she would be leaving again in February 1912, and sending Nitya and Krishna with Leadbeater to Ooty (short form of Ootacamund, later

Udhagamandalam), a hill station in south India, for their next initiation. When Narayaniah protested she told him not to be silly. He could not even meet his sons at the Benares Convention, but when he did manage to meet Mrs Besant on the 31 December, she, for the first time, said she could not keep Leadbeater away from them. When he responded that he would take legal action, she replied, 'Don't dash against a rock.' But a compromise was reached when she said she would instead take the boys with her to England, and he agreed to this. Despite the agreement on 6 January 1912, Narayaniah wrote another letter to Mrs Besant asking her to keep the boys away from Leadbeater in continuation of the conversation they had at the Benares Convention. In the course of the letter he says,[57] 'What I personally witnessed I have brought to your notice on several occasions, and told you in no doubtful terms that Mr. Leadbeter (*sic*) has the lowest kind of sexual appetite, and that he has his own way of gratifying it. What the other person has seen was, I am told, also brought to your notice … I therefore requested you on many an occasion to separate my boys from him. You were kind enough to comply with my requests, but only half and half, still giving room to Leadbeater to continue his own dirty practices. On the last occasion, namely when I spoke to you in Benares, you plainly told me that you could not separate the boys from the man.' He goes on to say that he feels Leadbeater is a totally undesirable character who should not even temporarily associate with his boys or correspond with them, and that if she cannot guarantee to keep him away from them, 'I regret I shall have recourse to law to find my remedy … I resolve to do so, irrespective of consequences, for though I may fail in my attempt, I shall have the satisfaction that I have done my very best in discharging my duty and responsibility towards my sons, which I cannot

shake off quite so easily as you seem to imagine.’ There is more in the long letter.

But Mrs Besant evidently had no intention of keeping the boys away from Leadbeater. He believed it was time for Krishna’s second initiation, and she followed him in all occult matters. Both wanted the boys out of India before Narayaniah made additional demands. While Narayaniah was in Cuddappah, she took the boys to Bombay, telling him they would be leaving on 10 February, but instead leaving by ship with them on 3 February. Jinarajadasa, then 37 years old, and Dick Clarke went with them, while Leadbeater had already left for Europe. Lady Emily met them at Dover on 16 February 1912.

Narayaniah wrote again to Mrs Besant on 15 February about Lakshman’s testimony and that he was convinced ‘that the crime has been committed’. He still signed the letter ‘I am your ever-dutiful son’. Before receiving this, Mrs Besant had sent him a letter dated 7 February. She had already got Lakshman to retract his statement in a signed document. Now she asked Narayaniah to leave Adyar and hand over all ES documents, and added a threat. ‘If you try to set aside the deed, I am prepared to prove that when the children were taken over they were half-starved, beaten, dirty, their lives made a veritable hell, they lived in terror of you and would run away when they heard your step. Now they are frank, fearless, healthy gentlemen, though Nitya will hardly recover the stunting effects of under-feeding in his childhood. Of 13 children but five survive, an eloquent testimony as to their home surroundings.’ She signed her letter ‘your rejected helper’.

Annie Besant had shown here that she was ready to do anything to retain custody. Her accusations were probably untrue, as they were made at this stage as a kind of threat, but she presumed she would be believed rather than Narayaniah. Her statements here are relevant to Theosophists justifying taking the boys away on grounds of

their being ill, dirty and underfed, all of which may not have been true.

Veritas reports,[58] that on the receipt of the letter, Narayaniah was for a time struck dumb, as he had totally trusted Mrs Besant. He then learnt that his sons were in Italy with Leadbeater, and writing to her on 11 July 1912, he said that he could no longer allow her to be their guardian and that he cancelled the letter of guardianship asking her to hand over his sons to him not later than 31 August 1912. He had moved out of the Theosophical Society premises to another house in Madras. *The Hindu* newspaper published his letter and attacked Mrs Besant. One must note that apart from the welfare of his sons, Narayaniah gained nothing from this. He lost his accommodation and his work, which though unpaid, he enjoyed doing. To go against Mrs Besant, whom he considered almost divine, took great courage on his part. She and Leadbeater suggested he was instigated to take such action by Tingley or the Indian nationalists. Looking at all the available evidence, it would seem that Narayaniah's motivation in filing the case was his sense of responsibility regarding his sons. But the case did become a flashpoint between certain elite Indians, who had the support of *The Hindu* newspaper, and Mrs Besant representing a section of European Theosophists.

It was only in October 1912 when Mrs Besant returned to India without his sons that Narayaniah filed a case against her, requesting their return. In the suit filed, Narayaniah reiterated his beliefs about Leadbeater, how he had repeatedly asked Mrs Besant to separate the boys from him and how only when she finally refused to do so, he had taken legal action. He also said that the elder boy was being deified and not given a proper education. When she again wanted to take the boys to England, he had no objection as he did not know that they were to be reunited with Leadbeater in Italy. Regarding Mrs Besant's letter on 7

February 1912, he said he had never starved, beaten, terrified or underfed his sons, and he had the greatest affection for them. He added he had never prostrated before his son as was being claimed. He was not a member of the Order of the Star of the East. The case came up before the High Court of Madras in March 1913, and the judgment was given in April by Judge Bakewell. In his concluding remarks, C.P. Ramaswamy Iyer on behalf of Narayaniah said his client wanted the benefit of the minors and was not motivated by anything else. He was ready to deposit Rs 10,000 for the purpose and to have another responsible person associated with him for their guardianship. They could be made wards of the Court, with the best provision being made for their education.

The boys knew what was going on. During the case, both Nitya and Krishna supported Mrs Besant and Leadbeater. Krishna, in fact, on 5 January 1913, in a letter to Mrs Besant said, ‘It is so hard for you at your dear age fighting with those awful people.’ In his four years with the Theosophical Society, Krishna’s father had become for him one of those ‘awful people’.

Narayaniah was emotional and confused in his testimony, and the judge did not accept all his accusations against Leadbeater, though the latter was condemned for his immoral views. However, Judge Bakewell did feel that Mrs Besant had violated the provisions of the agreement with Narayaniah and ordered that the boys be returned to the custody of the father by 26 May. Despite ultimately winning the case, the judgment said Narayaniah should bear all costs. Mrs Besant filed an appeal and asked for a stay in carrying out the order, which was granted. The case was again heard in October that year, and the judgment went in favour of Narayaniah, the court being presided over by Chief Justice Arnold White. The judgment concluded that Narayaniah ‘acted on an honest belief’, the conclusions were in the plaintiff’s favour and stated that Mrs Besant had

not kept to the terms of the agreement. Her appeal therefore was dismissed, and all costs were to be borne by her. The earlier judgment too was modified, with each part being liable for their own costs in the Court of First Instance.

But Mrs Besant did not give up and appealed to the Privy Council in Britain. The hearing at the Privy Council came up in May 1914 and went in her favour mainly on the grounds that the boys' wishes had earlier not been consulted. They had in fact been consulted only in January 1914, and both had said that they did not want to return to India.

Meanwhile, after reaching England in February 1912 and with their hair now cut short, Nitya and Krishna stayed with the Brights before proceeding through Holland to Taormina in Sicily where Leadbeater had found a place suitable for the second initiation. Taormina was believed to be a sacred site from ancient days. Here, Pythagoras had stayed and held occult gatherings, and so had Apollonius of Tyana, who was presented by his third century biographer Flavius Philostratus as a World Teacher of the first century.[59] Apollonius is said to have buried empowered jewels in the area, according to Leadbeater's occult investigations. Jinarajadasa, Clarke, Leadbeater, George Arundale and Mrs Besant were also at Taormina as Krishna's second initiation took place on 1 May 1912. There is no lengthy description of this, as of the first, but K mentioned it in his birthday message for the Order of the Star that he sent to Miss Arundale. At this point, he still believed his birthday was on 25 May. George and Nitya probably had their first initiation in early July, after which George returned to India and Mrs Besant to London. From this time onwards, for one reason or another, Krishna was involved in endless travel. From Taormina there was a brief stay in Genoa, then Jinaraja, Clarke and the boys returned to England, while Leadbeater returned to Adyar. The Theosophists seemed to believe that Narayaniah would try to kidnap the boys, though that was

most unlikely. They were therefore moved to various locations in England and France, some of which were kept secret, revealed to only a few people. In Varengeville near Normandy, Krishna's eighteenth birthday was celebrated on 25 May 1913. Several others were at Varengeville, including George, Miss Arundale, Dick Clarke, Lady Emily and her five children along with Dr Mary Rocke, a Theosophist who had been in Adyar and been a witness for Mrs Besant in court. Lessons continued for Nitya and Krishna, but Lady Emily and her children played a big role in their lives. Lady Emily by this time was devoted to Krishna. She felt he was lonely and unhappy and developed a motherly love for him even though at the same time she believed he was the World Teacher, which he hardly believed himself.

But Krishna's belief in the occult world and the Masters remained strong. Probations and initiations continued to take place in the astral world, which had to be visited in one's sleep and remembered in the morning. Krishna saw and remembered some of these, seeking confirmation from Leadbeater. He wrote regularly to Leadbeater and still looked up to him as his mentor and guide. Krishna also seemed fully involved in the Order of the Star. He and George Arundale designed a new look for *The Herald*, with a blue cover and silver star, and thought of producing various Star merchandise, including Alcyone birthday books and calendars.

Miss Dodge continued to make major contributions to the Theosophical movement. She provided an amount of £500 a year for Krishna, £300 for Nitya and £100 for Lady Emily so that she could travel on Star work.

On their many travels, Nitya and Krishna were mostly hosted by Theosophists across the world. They were almost always accompanied by one or more of what one may call their guardians or tutors. For instance, in October and November 1913, they visited Italy, including Villa Cevasco near Genoa, Rome, Florence, Venice and Milan. Early in

1914, they were back in Taormina in Sicily; apart from England, they also spent time in Shanklin on the Isle of Wight.

In May 1913, when Krishna turned 18, he tried to assert his independence. On 29 May, he wrote to Annie Besant saying he had attained his majority and wanted to thank her for everything. He also sounded his first note of independence, ending the letter with, 'Though I am now my own master I shall remain always, Your devoted son.'[60] Later that year he wrote a letter to Leadbeater (31 October 2013) saying, 'I think it is time now that I should take my affairs into my own hands … I have not been given any opportunity to feel my responsibilities and I have been dragged about like a baby.' He proposed that he live in Devonshire, with Miss Arundale to take care of the household, as he had enough money for his own expenses. The letter went on to refer to three of the prominent people in his life at the time – Jinarajadasa, Lady Emily and George Arundale. Jinarajadasa had been teaching them Sanskrit. He was somewhat strict, and Krishna informed Leadbeater that he did not want to learn from him. As for Lady Emily and George, there were problems with both. Lady Emily's devotion now bordered on obsession and Krishna became more important than her family. Meanwhile, George was not keeping well and was close to a nervous breakdown. It seems he was jealous of Lady Emily and her closeness to Krishna and was in conflict with Jinarajadasa.

George too was his tutor, and K said in his letter: 'I know I could control and guide George and the rest of the party.' He continued by explaining George's feelings of jealousy towards Lady Emily. 'George is always my first pupil and first in my love but he has not quite understood my relations with Lady Emily. I do love them both very much and nothing of these trivial things will alter it. I do feel that Lady Emily is my mother and pupil and George is my son and pupil.'

Krishna's relationships with both of them were out of the ordinary as they were more than double his age. Why was Lady Emily so passionate about him, and George so jealous? K was also taking himself seriously as a spiritual teacher. He considered them his pupils already. In fact, when he wrote letters to George, he addressed him as 'My beloved son'.

In mid-January 1914, Lady Emily had gone with them to Taormina in Sicily, leaving behind her children, her husband being in India, where he was designing the city of New Delhi. She also followed them to various places where they were staying, including Shanklin and Bude. All this was not appreciated. Mrs Besant had several times told her she should keep a distance from K. Now she wrote to Lady Emily on 20 March 1915, emphasizing her concern. She said: 'His health cannot be good when his real life cannot reach the body and he is in a whirl of passion for which his delicately poised frame is wholly unfit.' She also said that his lower consciousness had been affected, and 'his exquisite nature had been jarred and thrown out of tune'. Krishna had affirmed in his letter to Leadbeater that he loved Lady Emily 'very purely', but that 'people who couldn't mind their own business, began to talk'.

Jinarajadasa was recalled as a result of Krishna's complaints, and in 1914, Shiva Rao, then 23 years old, was sent from India to teach them Sanskrit. Krishna continued to write to Leadbeater. He sent him a telegram for his birthday on 17 February, and followed it up with a long letter in which he talked about his feelings and those of George and Lady Emily, regretted that he had not appreciated Leadbeater adequately in the past, affirmed his gratitude and vowed to make up for any past failings. He wrote on 18 February 1915: 'I want to be worthy of you and make your name shine like a light to everybody.'

Krishna was closest to Nitya. They had so much in common and had faced an alien world together. Yet there were many differences between them, and as they grew

older, they were not always in harmony. Thus, in this same letter, K mentioned that Nitya's eyes were in a terrible state, and his health was bad. He was lonely and had become bitter, hard and cold. Krishna said Nitya wanted a mother to love. Neither of them was at that time interested in the Theosophical Society work, but he believed this stage would pass. But because of their separation they were now closer. He concluded, 'He likes me now and so do I like him too.' This indicates there was earlier conflict between them, or that they were not close. If anyone lived in the shadow of Krishna, it was Nitya. As Krishna had written to Leadbeater he was not interested in 'the work' and nor was Nitya. But it was Nitya who had posed many questions to Leadbeater in letters written in 1913 and early 1914. He asked about the nature of Mahachohans and Masters, the *arhat*s or those enlightened people who were to lead the future root races, the apostles of Christ, as well as other questions about the mystical and hidden world. At the same time, he was wondering about his own future and how he could discover his path. By September 1913, he had decided to become a barrister and work for India, and was glad Leadbeater approved. He began to comment on some aspects of the English legal system.[61] In August he had also written that he was glad that the case was proceeding 'in our favour'. At this time, Nitya was just 15 years old, and his intelligence, as well as his confusion, is clear. Overshadowed by the attention given to his elder brother, he was still trying to think for himself and find his own path. So far, obviously, he did not see himself merely as an appendage and supporter of Krishna.

Political changes were taking place in India and the world. The First World War began in May 1914. According to Mrs Besant, the ancient rishi Agastya directed her to move her focus from Theosophy and the occult world to helping India achieve independence from the British instead, which she

did. According to tradition, this rishi, born thousands of years ago, is still alive, living in south India. Annie Besant referred to him as the regent of India, and based on his suggestions, started the Home Rule Movement in 1916 and was elected president of the Indian National Congress Session in 1917, after which her role in the freedom movement declined. Leadbeater was not sympathetic to Indian nationalism, though he and Mrs Besant always retained a warm friendship. In 1914, he went on a lecture tour of Burma, Java, Australia and New Zealand. He then settled in Australia where he believed the new sub-race was emerging.

Initially Nitya and Krishna were not directly concerned with the war. Nitya was sent to study with a tutor in Oxford. Even though Krishna was against war, both boys wanted to do war work, perhaps because of the boredom of their lives. Dick Clarke soon joined the army, while George and Krishna found menial work in a newly formed hospital under the British Red Cross. Despite his poor health, Nitya managed to go to France as a dispatch rider, joining another Theosophist there. But Krishna had to give up the idea of war work as Mrs Besant informed him that she wanted him to study and get into Oxford. From October both boys were back in Drayton Gardens with Miss Bright, focusing on their studies. George had drifted away from Krishna in 1915, after becoming general secretary of the Theosophical Society in England. Then in 1916, returning to India, he joined Mrs Besant in the Home Rule Movement and was interred with her in 1917. Next, he became principal of the National University in Madras, and in 1918, Registrar of the Society for the Promotion of National Education. He then married the 16-year-old Rukmini Devi in 1920, creating a furore. Though Rukmini’s father was a Theosophist, the marriage of a young Brahman girl to a much-older Englishman was unheard of in those days.

In 1915, Krishna and Nitya came in contact with a barrister, Harold Baillie-Weaver, whom they took a great liking to, and who influenced them in their clothes and their style of dressing. At this time, the boys liked to go shopping and to the cinema whenever they could, particularly to watch ‘Westerns’, those popular cowboy films dealing with a mythologized ‘wild west’ in the US. In England, they moved to different places including Bude in North Cornwall, and later, they lived with a tutor, John Sanger, near Rochester. They stayed here for most of 1916 and 1917, with occasional visits to, and holidays in, London. Despite all efforts, no college in Oxford or even in Cambridge wanted to admit them, but they continued to prepare for the matriculation exam. At the beginning of 1918, both brothers sat for the exam. The results came out in March. Nitya passed with honours and began to study for the bar. Krishna, however, failed. By now he was almost 23 years old. He went back to Sanger to study in order to try again but left in May. Twice more he sat for the exam in September 1918 and in January 1920 but could not pass. Nitya passed two law exams and was studying for the third. Giving up on formal education, Krishna moved to Paris to learn French so that he could later speak to international audiences. He had ideas of joining the Sorbonne, but this did not work out. Better times began for him though, as the dreaded studies were over, and he was relatively independent with new friends.

The Manziarly family, whom Krishna and later Nitya first met in Paris in 1919, was important to the brothers. They consisted of Madame de Manziarly, her husband and children Mima (later Mima Porter), Sacha, Marcelle (known as Mar) and Yolande (Yo). Krishna became friends with the 20-year-old Sacha, and later with the whole family. In 1920 in Paris, Krishna was in touch with the Manziarlys and even spent a two-month holiday with them, while Nitya formed an attachment to Madame de Manziarly on a short trip to Paris.

Krishna was also inspired by their admiration of him. Yo, in particular, looked up to him as a spiritual being. But Krishna at the same time was going through the stages of any normal young man, and though his relationship with Lady Emily continued, he was perhaps yearning for a romantic connection with someone young. He had written to Lady Emily that he was half in love with Marcelle, but soon he would experience his first deep romantic love.

Meanwhile, February 1921 saw both brothers falling ill. Krishna suffered from bronchitis in France, while Nitya caught chicken pox in London. The brothers went to the Antibes for three weeks in March to recover. Then Nitya returned to London, and Krishna to Paris, but Krishna was still not fully recovered – he had stomach pains and nasal problems. Nitya was worse off, as in May he coughed up blood and was found to have a patch on his left lung.

On 1 August 1921, the brothers went to Boissy St Leger near Paris where Nitya had gone earlier to rest and recover. Nitya was no better, so in early September he was taken to Montesano above Montreux in the Swiss Alps. In September, Krishna was in Holland (the Netherlands), moving from there to Geneva and back to see Nitya in Montesano, and then to London, Amsterdam again and Paris.

Krishna's first real romance began in Holland in September 1921 when he fell in love with the 17-year-old Helen Knothe. This relationship tells us a lot about Krishna at this time. The best description is from Helen herself. In her memoirs, Helen, who later married Scott Nearing, provides an account of their association.[62] Helen was a budding musician. After finishing school at the age of 16, she was offered various choices by her parents, and chose to study music in Europe. She and her mother reached Rotterdam on 2 July 1921. Her mother already knew Mrs Besant and took her to a Theosophical Convention in Paris where Krishna also spoke. She writes, 'He was not

proclaimed as the Teacher himself, but as the body to be used and spoken through, as Jesus' body was supposed by Theosophists to have been used by the Christ. I heard the then shy, young man speak. He was slight, of average height and, being Indian, his coloring was dark. His hair was black and glossy, his features were classic, with aquiline nose, great fringed eyes, and a sensitive mouth. I remembered little of what he said, only the slight, dark, handsome figure on the illuminated stage and his halting delivery at that time.' Helen did not think she would meet him again. 'Before my mother returned to the United States, Mrs Besant made it possible for me to be admitted to the highly prestigious Theosophical Headquarters building at Amsteldyk 76, in Amsterdam, where I was to live and study for the next couple of years.' Here Helen practised her violin and studied with the best teachers. Later writing of Krishna, she says, 'The earlier love was passionate and compelling and professed to be eternal. It lasted, full of protestations of undying devotion, for half a dozen years, then sank into cool acquaintance, finally to non-recognition. What we had was lovely while it lasted, with an exquisite beginning, but with a needlessly callous ending.' She further wrote, 'When he first met me, he was guileless, innocent and pure, exquisitely ardent, overwhelmed with the new emotions stirring in him.... His letters to me, written in the 1920s, reveal some of his low periods, some of his fantasies and dreams of the time. His lengthy missives, some of them ten and twelve pages long, were naive and repetitious, more full of yearnings and endearments than news of his activities.' In a later interview she affirmed that there was no physical aspect to their love.[63]

Helen felt when Krishna met her he was just waiting to fall in love, ready to do so and she happened to be there. It was after spending just five days with her that he declared his love for her. She could have been any other young woman.

In fact, she compares his state with that of the fairy queen Titania in *A Midsummer Night's Dream,* who fell in love with a yokel with an ass's head. To describe her relationship with him she starts writing in the third person. She says that before starting her studies in earnest, she went to a Practical Idealist's Camp in Ommen, Holland. Young people from across Europe had come together on the river Vecht to discuss and plan for a better world. Krishna, who was staying at Castle Eerde nearby, a guest of the owner, Baron van Pallandt, happened to see her as she ran a race and won. She went and got his and the baron's autographs, and the latter immediately invited her for dinner at the castle. Krishna was in Holland for one more week and they became constant companions. She says that though she really liked him, 'What she felt was far warmer than friendship, yet less than his compelling love.' She wrote, 'She was amazed that he should single her out, and found his love rare and incredible. He, on his part was overcome with the novelty and strength of his flood of emotions. At twenty-six he had never been in love until this astounding passion came to him for the young American girl of seventeen.'

Krishna soon returned to Montesano where Nitya was, then went to London, and before his trip to India went to Amsterdam again, laden with gifts for her. He gave a talk in Amsterdam, still speaking hesitantly and after making laborious notes. Before leaving he gave Helen a list of things she should do, which reveal Krishna's thoughts and ideas at the time. Some extracts of his instructions are given below. They included:

'You must be great, not because it may bring you power and pleasure, but because, intrinsically, it is right….

You must be great and magnificent in all things, both small and big, because my love for you is immense, pure and noble…

You must keep your body as clean and as pure as your conscience….

All your friends must be pure in mind and body.
Be well dressed always.'

Before leaving for India he wrote: 'Darling Helen, I love you with all my heart and soul and shall always do so. Bless you. Krishna.' From Paris he wrote to Lady Emily: 'I am very miserable as I am leaving you and Helen for a long time. I am awfully in love and it is a great sacrifice on my part but nothing else can be done. I feel as if I had an awful wound inside me….' They continued to exchange letters for another six years. The letters meant a lot to Helen, as she kept them all her life, but her love for Scott Nearing was far more than that for K. She also recorded, 'She loved, but did she know what love was? She cared, but felt a surprising detachment for so young and ingenious a girl.'… 'She began to progress rapidly in her studies and a professional career seemed likely. Theosophy and Krishnamurti intervened.'

At this time, Baron Philip van Pallandt van Eerde offered Castle Eerde and 1, 700 Dutch acres of woodland, three times as much in English acres to the Order of the Star. The Eerde Foundation was formed to hold the land. The Baron kept just a couple of rooms in the eighteenth-century castle for himself.

With Nitya feeling better, the brothers left from Marseilles on 19 November, finally reaching Bombay in early December 1921 to the welcome and greetings of a number of Theosophists, happy to see them after nine long years. Just as they wore western clothes in England and Europe, they changed into Indian clothes in India. In the style of the clothes worn in those days, they wore dhotis and long coats. To cover the head, Krishna wore a turban, and Nitya a cap. This practice of wearing clothes appropriate to the country he visited continued throughout his life – just one of the many ways in which the habits ingrained by Theosophists continued to influence him. A lot had changed since they left. Though the relationship with both Mrs Besant and Leadbeater continued, it was not as close. With Mrs Besant

they then made brief visits to Delhi, Agra, Benares, where the Theosophical Society Convention took place, and Calcutta (now Kolkata), before reaching Adyar.

Lady Emily had feared a separation from Krishna, but as her husband was already in India, she reached Bombay on the 17 December 1921 and was met by Krishna and Nitya. She joined them in Benares and then in Adyar. There seemed to be a lot of dissent among the people in Adyar, and Krishna tried to improve the atmosphere, taking the initiative to meet them in small groups. Nitya wanted to meet their father. Mrs Besant had accused Narayaniah of all sorts of misdeeds at the time of the court case, much of which was greatly exaggerated. Both Krishna and Nitya had not wanted to return to their father, and one can only guess their reasons for this. Were they really happier at the Theosophical Society away from their family? Narayaniah had allowed them to be adopted in the hope of a better life, but later felt he had been negligent. A lot has been made of him being influenced by others, but one can also presume that he could think for himself. He had taken many independent decisions for himself and had held a responsible position in the government. In 1913, their elder brother Sivaram had written a letter to Krishna asking him to escape from the Theosophists, but Krishna had responded praising Mrs Besant and Leadbeater.[64] After many years, the meeting took place. They met their father three days in succession and Narayaniah was very emotional during the meeting. After the visit to India, the brothers visited Leadbeater in Sydney, sailing via Colombo, reaching Sydney on 12 April 1922.

At this time, Leadbeater, though still a Theosophist, had also returned to Christianity and was now a bishop of the Liberal Catholic Church in Australia. The Church saw a number of ceremonies conducted by Leadbeater dressed in long red robes. James Ingall Wedgwood (born 1883),

descended from the master potter, was a prominent Theosophist and also a bishop in this church, and reaching Australia, he made Leadbeater a bishop in 1916. Back in England, Wedgwood had been accused of sexual perversion (Wedgwood had resigned from the Theosophical Society in March 1916). Krishna had been keen to go and meet Leadbeater, but now he was bored. However, when Leadbeater was opposed by some Theosophical Society members, K spoke out strongly in his defence. The old controversies regarding Leadbeater's sexual misconduct with boys resurfaced and were widely reported in the Australian media. At the Theosophical Society Convention when a vote of confidence was to be taken for him and Mrs Besant, Krishna recorded that Franz Kunz, Nitya and he spoke: 'We thundered at them … I declared he was one of the purist and one of the greatest men I have ever met.'[65] The Minister of Justice even ordered an enquiry, and 12 boys and young men including Nitya, Krishna and Jinarajadasa voluntarily gave evidence, most of them denying all charges of immorality against Leadbeater.

Another incident at this time was Krishna's attraction to the 17-year-old Ruth Roberts, the niece of Dr Mary Rocke, who was now Leadbeater's medical attendant in Sydney and was on the occult path. When rumours started, he said he was not in love. He wrote to Lady Emily, 'What an idea! Me in love! How besides can I be…'[66] However, he was still writing letters to his love Helen.

In 1922, K turned 27. He was very different from that young, bewildered 14-year-old who had been proclaimed the messiah and coming World Teacher. He spoke English and French and had forgotten his mother tongue, Telugu. He was familiar with world literature and loved the romantic poets, Shelley and Keats, as well as the Song of Solomon from the Bible. His reading included Turgenev and Nietzsche, and he had some idea of the philosophy of Henri Bergson. He

enjoyed light reading too, as well as going to the theatre and cinema. Influenced by Baillie-Weaver, he was always dressed to perfection. He had lived in the finest houses, mingled with wealthy people and dined at the best restaurants. He played tennis and golf, and loved motor cycles and fast cars. He had not totally forgotten India; in fact, he wanted to return to his country and work for the people. He had studied Sanskrit with Jinarajadasa and Shiva Rao, and always retained a fondness for Sanskrit chants.

In his personal life, he was disassociated from his family in India, but his younger brother Nitya remained his best friend and companion. Nitya's studies had meant they had stayed apart, and Nitya's illness was a constant source of worry. To compensate for the loss of his family, Krishna had two mother substitutes – Annie Besant and Lady Emily. Like any other young man, he had fallen in love with a young woman, the teenaged Helen, and flirted with Ruth Roberts and Mar Manziarly. He believed in the Masters and in the path of initiations chalked out by the Theosophists, and accepted his role as the vehicle of the coming World Teacher, yet he could not quite fit into it. He, in fact, felt depressed about his role and often asked, 'Why did they choose me?' Much later, he told Doris Pratt, involved with his finances and arrangements in England: 'By Jove, I had a myth once. I had the myth that I was to be the World Teacher when I really was an ordinary young man. At that time – and I wanted to do everything that a young man wants to do: fall in love, get on a motor bike, race around – I was just a young man. I had a struggle between the myth and the fact.'[67]

Yet it was in 1922 that he would start fitting into the role of the World Teacher in the true sense.

CHAPTER 2

The Beloved and I are One

A new era was about to begin. Nitya had not been well from the start of the journey to Australia. He saw a doctor in Sydney who said that both his lungs were affected. By the end of April 1922, Nitya was sent to Katoomba in the Blue Mountains where Krishna accompanied him. But Nitya hardly had time to recover, as they returned to Sydney on 9 May as Mrs Besant had arrived.

Soon it was time to leave Sydney. Perhaps, it was thought, Switzerland, with its cold mountain air, known for its tuberculosis sanatoriums would be best for Nitya. But A.P. Warrington, general secretary of the Theosophical Society in the US, suggested they first go to the Ojai Valley in California, where a friend would lend them a house. Ojai was a valley 1,500 feet above sea level and its dry air was considered good for curing tuberculosis.

Before they left, Krishna had received a message from the Master Kuthumi through Leadbeater which was very valuable to him. It included the words: 'Steady and widen yourself, and strive more and more to bring the mind and brain into subservience to the true Self within. Be tolerant of divergences of view and of method, for each has usually a fragment of truth concealed somewhere within it.'[1] Nitya was quite ill during the journey to the US, and it was hoped he would recover in Ojai. On 14 June 1922, they sailed for San Francisco along with Warrington and Franz Kunz and reached Ojai on 6 July. In Ojai, Warrington's friend, Mrs Mary Gray, provided them with a cottage. While other meals were made for them, they learned to cook their own dinner. They

had always been taken care of, but now they could make a few items like pancakes and eggs on their own.

In Ojai, they met the 19-year-old Rosalind Williams, who was staying with Mrs Gray and who would go on to have a huge impact on their lives. The blue-eyed, golden-haired Rosalind was attractive and lively. Her sister Erma was a Theosophist, but Rosalind became one later. Rosalind was a vegetarian from birth, extremely clean, capable and compassionate. She began to help in taking care of Nitya, and Krishna wrote that ‘she is very cheerful, gay, and keeps N in a good humour’. Several people had suggested to Warrington that Nitya try the treatment of Albert Abrams (1863–1924), a doctor who had developed machines for treatment and diagnosis. Among these machines was an oscilloclast, which provided some kind of electric impulses or radio waves when placed over the infected area. Another machine, a dynomizer, diagnosed illness from a drop of blood. Diagnoses tended to be dire, with syphilis or ‘bovine syphilis’ often being part of it. A Dr Strong, trained by Abrams, made a diagnosis for Nitya and Krishna. Nitya, according to Dr Strong’s diagnosis, had tuberculosis in his left lung and both kidneys, and syphilis in his spleen; K had slight cancer in his intestines and left lung, and syphilis in his spleen and nose. Both brothers believed in the doctor and his treatment. An oscilloclast was ordered, and after two and a half weeks, Nitya was said to be cured. Krishna himself felt his health had improved. Were these machines of any use? Abrams’ claims had been challenged from the beginning, and he was even tried for fraud but died before the case began. However, he had, and still has, many supporters.

The message Krishna had received from Master Kuthumi in Sydney brought a change in him, and he began to meditate every day. Then, beginning on Thursday, 17 August, a new experience awaited them all. Nitya wrote about it in detail in a letter to Mrs Besant and Leadbeater

two weeks later. It began with the development of a lump on the nape of Krishna’s neck. By Friday this led to pain and discomfort to the extent that Krishna was moaning, complaining of feeling terribly hot, trembling and shivering. Physical causes were not sought for this, instead Warrington felt there were occult causes, influences from different spheres. He asked Rosalind to take care of Krishna, and she did so, looking after him as a mother would care for a child. Krishna was in a semi-conscious state, talking about various people he had known as if they were present. Every sound, no matter how small, disturbed him. He used to push Rosalind away, saying he was terribly hot, and then again want her near him. But it was different from a normal illness, as he would calm down at meal times so that Rosalind could go and eat, and he also slept through the night. Again, on Saturday, these symptoms started after his bath and lasted the whole day. Sunday was the day of the climax. Krishna’s condition continued to be bad, but in the evening, Warrington suggested that he go outside, and in the growing darkness, with the stars just emerging, Krishna sat under a young pepper tree. Sitting there he ‘breathed a sigh of relief’ and began chanting a mantra that they used to recite every night at Adyar in the shrine room. Nitya then felt the Buddha was present and for a moment he saw ‘a great Star’ above the tree. He told Mr Warrington what he saw, and they all felt some divine presence, though they could not see anything. Nitya was filled with a deep sense of devotion. Then he looked at Rosalind and saw her face change and believed that she actually saw the Bodhisattva (Lord Maitreya) whom they could not see. As if in response to something asked of her, she said, ‘I will, I will’, seeming to make a promise. After that they heard divine music. The sense of something glorious, of the presence of divine beings, lasted half an hour, and only Rosalind actually seemed to have seen everything. Then Krishna got up and went inside and Rosalind fainted. When she regained

consciousness, she did not recollect anything except hearing music.

The following day Krishna lay under the tree all day and occasionally lost consciousness briefly. Then in the evening as he sat in meditation, Nitya recounted that Rosalind saw three people around him who took Krishna away, but left his body under the tree. After that he meditated under the tree every day. Nitya ended his account by saying, 'I feel now that life can only be spent in one way, in the service of the Lord.'[2]

Mr Warrington corroborated what Nitya saw, writing down a similar account, and a Mr Walton, who belonged to the Liberal Catholic Church, and was also present, claimed to have seen lights around Krishna's head on 20 and 21 August. Later, though, Rosalind denied seeing anything or being aware of any divine beings. All she remembered was that she was exhausted and fell asleep.

Krishna too wrote an account of it to Mrs Besant and Leadbeater, which included the following statements: 'I have stood on the mountain top and gazed at the mighty Beings. I have seen the glorious and healing Light. The fountain of Truth has been revealed to me and the darkness has been dispersed. Love in all its glory has intoxicated my heart; my heart can never be closed. I have drunk at the fountain of Joy and eternal Beauty. I am God-intoxicated.'[3] At this time he also felt the vibrations of the Buddha and saw the Lord Maitreya and the Master Kuthumi.

Krishna continued to meditate every evening, and from 3 September a strange process started for a couple of hours after his meditation. At times he experienced terrible pain in the spine or the feeling of being burnt. His ego or personality would desert the body, leaving behind the 'physical elemental'. He spoke to unseen beings. When Krishna was away from the body, a child self was left behind, which saw Rosalind as his mother. He also relived

what he may have seen as a child – the death of his own mother. This process continued till the beginning of December, except for a few days when they were away in Hollywood. Similar occurrences took place often in his life, and for want of a better word, the term ‘the process’ was used to signify this occurrence.

By now Krishna felt a deep attraction to the Ojai Valley and wanted a permanent base there. In 1923, perhaps partly with Miss Dodge’s funds or from a £5000-contribution to the Theosophical Society provided by Lady de la Warr,[4] Pine Cottage, where these divine events had taken place, along with six acres of land around it and another larger house that Krishna named Arya Vihara, was bought. Another seven acres was bought through Miss Dodge and held under a trust called the Brothers Trust.

Krishna continued to travel and speak at various places, and Nitya accompanied him despite his ill health. Later when Dr Abrams’ treatment was resumed, the brothers were declared to be cured in May. However, in the light of later developments, it can be said that the treatment probably had no effect. Travel was interspersed with mountain vacations perhaps in the hope of an improvement in Nitya’s health. After a US tour and the Star Convention in Vienna in July 1923, K, Nitya and some friends stayed in a couple of chalets near Ehrwald in the Austrian Tyrol for seven weeks. The friends included Lady Emily, her daughters Betty and Mary Lutyens, Helen Knothe, Mar de Manziarly, Rajagopal, John Cordes, an Austrian Theosophist and Ruth Roberts.

Rajagopal would soon play a major role in their lives. Born in 1900, the fourth of seven children,[5] Rajagopal, or Desikacharya Rajagopalacharya, had first been introduced to Krishna and Nitya in London in 1920. He too had been found by Leadbeater at a young age. Rajagopal’s father, V.K. Desikacharya, was a sub-judge, an Ayyangar Brahman, a

Theosophist and a member of the Esoteric Section. Taking Rajagopal with him, his father met Leadbeater at the Kerala Theosophical Conference in Calicut (now Kozhikode) in December 1913. Leadbeater had already been informed by the Master Kuthumi that he would see someone with a wonderful aura at the conference, and he identified this person as Rajagopal. A correspondence started between Rajagopal and Leadbeater, with Rajagopal expressing affection and asking for guidance on living a life dedicated to the Masters. Investigating his past lives, Rajagopal was given the star name Naga, and Leadbeater believed he had been St Bernard of Clairvaux in his previous life. Soon after meeting him, Leadbeater left for Java and Australia in February 1914 and asked Jinarajadasa to supervise Rajagopal's progress. Jinarajadasa arranged for his admission to the Theosophical School in Benares. Rajagopal spent his holidays at Adyar living with Jinarajadasa and his wife Dorothy, an Englishwoman whom he had married in 1916. Both Jinarajadasa and Rajagopal were fondly called Raja; therefore in Adyar, they became known as Old Raja and Young Raja. After completing school, Rajagopal joined the Madanapalle Theosophical College, and seeing the plight of the surrounding villages, he organized night schools to teach the children and adults to read and write. In 1919, he accompanied Jinarajadasa and his wife to Australia and New Zealand. Jinarajadasa records, 'Everywhere he made warm friends.' He also admired Rajagopal's ability to raise funds for worthy causes, something he continued to do later.[6] Nitya and Krishna came to like Rajagopal, even though when they had first met him in London, Krishna had made fun of his name. It was even suggested that Krishna might be displaced as the World Teacher by the brilliant Rajagopal. But Rajagopal only wanted to work for Krishna. Back in Madanapalle, he had

named one of his night schools ‘Krishna’, indicating his acceptance of Krishna’s role as the World Teacher.

While they were in Ehrwald, ‘the process’ started again in mid-August and continued every evening until 20 September. At this time, Krishna’s physical elemental left behind saw Helen as his mother. Whenever the process started in these early years, Krishna would cling to whoever was taking care of him. The choice was his as he would not let anyone else near him. During the process, at times he spoke like a child, at times in the third person. But there were also different aspects of the process where he interacted almost in a sexual way. Helen was not able to be as detached as Rosalind,[7] and after an episode that must have taken place even commented in her diary, ‘What a dirty astral body I must have.’[8] In a later interview,[9] Helen provides a more positive account. She records that there seemed to be unseen presences and a kind of benediction, though at times Krishna would just be like a sweet little boy. She said that both Nitya and she thought it was the awakening of the kundalini. After the episodes, he would be his normal self.

On 20 September 1923, Krishna brought a message from the Master Kuthumi for Nitya, which said that the process here was finished and this was the last night. It advised them to avoid bad vibrations as like a fresh vase just out of its mould, anything negative could crack it.[10] After a stop at Castle Eerde in Holland, now the Star headquarters, they returned to Ojai. Nitya believed the process would begin again and asked Rajagopal to join them there. By now Nitya had taken a great liking to Rajagopal and felt he was a good friend. Rajagopal was studying in Trinity College in Cambridge, but took a year’s break to help out and stayed with Nitya and Krishna at Arya Vihara, while Rosalind and her mother were nearby in Pine Cottage. And once again this strange process started with a message from the

Masters received on 26 November through Krishna which stated, ‘The work being done now is of gravest importance and extremely delicate. It is the first time this experiment is being carried out in the world. Everything in the household must give way to this work, and no one’s convenience must be considered, not even Krishna’s.’[11] After over a 100 days, the process ended with another message on 11 April 1924 stating that it had been a great success and that they were sorry for the pain involved, but there was a great glory ahead.[12] As Leadbeater was no longer around, these messages were revealed to Krishna who conveyed them to the others.

After the process had stopped, Krishna, Nitya and Rajagopal left for England. Helen joined them in New York and they reached England on 15 June. Her father was extremely disappointed that she gave up her music studies to join them.[13] In England they met Mrs Besant, then went for the Theosophical Society and Star Congress at Arnhem in Holland, and next to the Star camp at Ommen near Castle Eerde. This was the first Star camp to be held there. After that it was time for another holiday, which took place at a castle hotel on a hill above Pergine village in Italy where they arrived on 18 August 1924.

At Pergine, within a week of their arrival, the ‘process’ started again in the evenings, while in the mornings, Krishna talked to the group about what they should do. On 24 September 1924, the process stopped with another message from Lord Maitreya. It ended with: ‘The happiness you seek is not far off, it lies in every common stone. I am there if you will only see. I am the helper if you will let Me help.’[14]

It should be noted, in the light of his later teaching, denial of the Masters, of Leadbeater and of meditation, that this transforming process, began with traditional meditation and because of a message from the Master Kuthumi through

Leadbeater. But what exactly was it? Why did it take place? Mrs Besant and Leadbeater felt that the first stage, which fell between 17 and 20 August 1922, represented the third initiation on the mystical spiritual path worked out by the Theosophists. If that was so, why did it keep recurring? Was it the preparation of the body and brain for some higher power to inhabit? The Theosophists after all had said that his body would be used by the Lord Maitreya. But questions remain. Was it really a purely mystical state? Could it have been a recurrence of the malaria he had as a child, which is known for its fevers and hot and cold states? Fever could also cause hallucinations. Others have suggested that it could have been caused by migraine, hysteria, epilepsy or schizophrenia. Also interesting is Krishna's account of himself as a child to Rom Landau in 1934. He said: 'People used to call me a dreamer and they accused me, quite rightly, of being desperately vague. I was hopeless at school in India. Teachers or friends would talk to me, I would listen to them, and yet I wouldn't have the faintest notion what they were talking about. I don't recollect whether I used to think about anything in particular at such moments, and if so, what about. I must just have been dreaming, since facts failed to impress themselves upon my memory.'[15] In today's times, he may have been diagnosed with a 'poor working memory' or 'autism spectrum disorder' or something similar. Leadbeater's intense training perhaps helped him to overcome this.[16] But many felt it was a preparation for Krishna's body to enable him 'to become a channel for some super forces or energy' that was the source of his later teaching. Nitya, and later others, felt it was the awakening of the kundalini. Pupul Jayakar remarked that except for the vision of the Lord, it was a classic description of the raising of the kundalini.[17]

Occult studies believe that there are hidden energy centres and passages within the body. The kundalini, also

known as the ‘serpent power’, is said to reside at the base of the spine and can be aroused through various practices, reaching the head and bestowing various powers. Numerous ancient texts describe the kundalini and associated energies. Those who believe that such powers exist are also aware that rousing these without proper preparation, and without the guidance of a guru, can lead to terrible problems. It may be that Krishna’s process falls in this category. Leadbeater too has an account of the raising of his kundalini. He mentions the dangers involved and does not describe the secret practices revealed to him by his guru.

Rosalind, though, raised some doubts. As noted earlier, she did not remember what took place when Krishna sat under the pepper tree and later thought the whole process was a bit of play-acting to get close to the woman of his choice. Mary Lutyens refuted this strongly.

Looking at the various options, one finds similar descriptions of others who claim to have inadvertently aroused the kundalini. A classic description is provided by Gopi Krishna (1903–1984) of an event that began in 1937. He used to sit in meditation every day, and one day, with a roar like that of a waterfall, liquid light entered his brain through his spinal cord.[18] He felt he was pure consciousness without a body and experienced a state of immense happiness and exaltation. But when he returned to normal, he was tired, lacking in appetite and not feeling good. He describes how this took place many times, and how for several years afterwards he swung between light and darkness, insanity and sanity, life and death. At times he felt glorious, at other times he could not eat. His wife supported him through these difficult years, and he was able to continue with his government job, but he faced immense difficulties. He saw luminous light, but wavered between elation, dread and fear, with an inability to concentrate. Unable to control the rising current, many changes took

place – he even lost all love for his wife and children. He also reports, ‘I was burning in every part of my body, while my mind swayed erratically.’ Later on, analysing what had happened, he felt ‘an automatic mechanism, forced by the practice of meditation, had suddenly started to function to make my mind fit for the expression of a more heightened and extended consciousness’. In his many descriptions he also records that at times while his body burned, his hands and feet were cold as ice. He was in a ‘scalding sea of pain’. He came to the conclusion that he had wrongly aroused the kundalini through the Pingala channel, and finally managed to rectify it. His experiences have some similarities with Krishnamurti’s process. (Ancient texts describe three main channels – the central channel and one on each side, Pingala being hot, and Ida, cold.)

While there are many accounts of the kundalini, here we look at just one more case when again it was aroused inadvertently. This happened with U.G. Krishnamurti (for more on him, see Chapter 12). UG knew Jiddu Krishnamurti and their lives had some parallels. One day, while just sitting with a blank mind, a strange process started. He felt a terrible pain in his brain, and severe headaches continued intermittently for three years. Years later he realized the ‘I’ had disappeared; there was no link between his thoughts, releasing tremendous energy and a sense of rejuvenation. UG’s philosophy then developed in a manner very like that of Krishna’s but was even more radical. ‘He was a blaze that burned and exploded everything that falsified the unitary movement of life.’[19]

After reading this and other accounts, one can conclude that Krishnamurti’s experiences were similar to those of others who are said to have aroused the kundalini, without the help of a guru. But a further question is whether this had any relevance at all to his teaching or whether his teaching developed from his experiences and his rejection

of many of the aspects of Theosophy or from some other divine source.

Another trip to Sydney was planned. Perhaps Krishna wanted to meet Leadbeater to get some clarification on the process that had taken place since they had last met. Krishna urged the four young women, Mary, Betty, Helen and Ruth to go to Sydney to be helped along the occult path by Leadbeater. Rosalind was already there. Obviously, Krishna still believed that Leadbeater had something valuable to teach. Krishna, Nitya, Lady Emily and the four women left from Venice on 2 November 1924, proceeding to Bombay by ship. Helen and Ruth continued onward to Sydney, while the rest of the party went to Adyar. Madame de Manziarly, Mar and Yo were in Adyar already.

From this time onwards, Nitya's health became increasingly precarious. On the journey to India, he began coughing up blood and was soon sent to Ooty to recover. Madame Manziarly accompanied him. But Nitya was never left in one place for long, and they proceeded to Sydney to attend the Theosophical Society Convention in April 1925. Meanwhile, Narayaniah, Krishna and Nitya's father, died in 1924, but it did not seem to affect the two young men.

When Krishna was in Adyar, 'the process' began again and continued day and night but did not take place in Australia.[20] There were more such episodes over the next four years.

Though Krishna did not like the atmosphere of the Church and community founded at The Manor in Sydney by Leadbeater, he had been there just two years earlier and had wanted to return and sent the young women there too. Now everyone seemed competitive about taking steps on the occult path and were dependent on Leadbeater to be told whether they had proceeded or not. But Krishna's popularity was growing. He had been gifted land in many

parts of Australia, again held in various trusts. A large amphitheatre was built for him at Balmoral near The Manor.

After reaching Sydney, Nitya was sent to Leura in the Blue Mountains along with Rosalind to take care of him, while K travelled between Leura and Sydney. Just two months later, in June, the doctor attending to Nitya thought he was well enough to travel. Krishna, Nitya, Rosalind and a Swedish doctor who was a Theosophist sailed for San Francisco. The voyage was bad for Nitya, but after reaching Ojai and resuming the Dr Abrams treatment, he improved temporarily, but again relapsed and for the next three months could hardly move.

Life was not all serious. With many young people around, several complicated relationships blossomed. The three young men, handsome and exotic, were Indian: Krishnamurti, Nitya and Rajagopal. Krishnamurti had the additional aura of being the World Teacher. Among the young women were Rosalind, Mary, Helen, Ruth and Mar. And then there were the older women, Lady Emily and Madame de Manziarly, who were no less loved. They were able to spend time together in Ojai, Sydney and other places. Mary Lutyens (1908–1999), daughter of Emily Lutyens, had met Krishna and Nitya when she was a child of six, and right from that time had never ceased to be attracted to them, particularly to Nitya. And when she met Rajagopal, she was attracted to him too. Mary wrote about this in her book *To be Young: Some Chapters of Autobiography* and said that though she was infatuated with Nitya from when she was six years old, and always adored K, the first man she kissed was Rajagopal. On their holiday near Ehrwald, she and Nitya drew closer, and he confided in her about those he had loved. First, it was her elder sister Barbara, next Madame de Manziarly, then Rosalind and then her.

As for Rosalind, she was a favourite of all three young men. Though Nitya loved Mary, Rosalind had taken care of

him, and he still wrote to Rosalind that he loved her and missed her. He even said he wanted to feel and touch her. In 1922, Krishna wrote to Rosalind that she was like a sun to a flower and he missed her terribly.[21] In 1923, both Krishna and Nitya wrote to Rosalind in May. Krishna called her 'my own dearest' and said he really loved her. From London, in 1924, K wrote to Rosalind in Sydney that he thought of her every day.[22] Loving letters continued to be written by both brothers. Rosalind seems to have tacitly accepted their attention.

Krishnamurti was not only fond of Rosalind but also trusted her and found her very capable. Thus, from the ship on the way to Colombo in March 1925, he sent Rosalind a letter asking her to take charge of Nitya when they reached Australia, even providing details of what he should eat. Krishna, of course, loved Helen, and this love continued for the next few years. At Pergine, Krishna told Helen, 'I could drink the water from your body.'[23] But as Helen affirmed, there was never any physical relationship between them.

All the young people were involved in rivalries and jealousies. Mary felt Helen was attracted to Nitya and knew that he was fond of Rosalind. Krishna was fond of Helen and Rosalind, attracted to Mary, Mar and Ruth. Rosalind herself seemed fairly balanced and free of jealousy. While taking care of Nitya in Australia, she arranged for Mary to meet him, knowing that they shared a special friendship.

Much later, Vimla Thakar, an Indian woman healed and influenced by Krishna (see Chapter 4) claimed that Krishna was in love with Mary and that she herself had destroyed his letters to her. According to her, in the 1970s, she was a guest of Emily Lutyens' granddaughter. Whether this was Mary Lutyens' daughter Amanda, she does not say. She was given a bundle of letters written by Krishna to Mary to look at. The letters were to be included in a book. 'They were like any other love letters a young person would write to a girl

that he loved. I don’t know what was wrong in that but publishing those letters at that stage of Krishnamurti’s life and work around the globe was something my sensitivity could not stand.’[24] In these letters, he even said he would have married her if he had not been chosen by the Theosophists. She threw them in the fireplace, she says, but does not recount what the granddaughter or Mary had to say about her action. She does not provide a date for the letters, but it was after Nitya’s death that Krishna and Mary were particularly close.

Apart from his love and affection for various people, Krishna retained his role as a teacher. On vacations where often many people gathered together, he gave talks (see Chapter 3) and had one-on-one conversations with young women wanting them to improve and follow a spiritual path. These talks, where he told them harsh ‘home truths’, often ended in tears. Mary Lutyens says they recognized that he only wanted them to grow and improve, but Helen later recounted that his approach was almost ‘sadistic’. Betty Lutyens says these talks destroyed her self-confidence. Mary Lutyens does comment that Krishna expressed his love for her, but it would seem to be rather the love of a teacher wanting his pupil to grow and develop.[25]

Krishna could fall in love, but he was totally against marriage during these years. When Mar had thought of getting married in 1922 to someone she had met, he said it was equivalent to suicide. Later, though, her engagement broke off.

By 1925, George Arundale had become a member and later a priest and bishop of the Liberal Catholic Church and had turned away from Krishnamurti even though he continued to write in praise of him. Rukmini and George were staying at Huizen in Holland in a Theosophical community. Wedgwood, who had earlier been accused of sexual perversion, was in charge of the community, and

Oscar Kollerstrom, who had been in Australia, was also there, both being members of the Liberal Catholic Church, like Leadbeater. George claimed contact with the Masters and that he and Wedgwood were in direct contact with the Mahachohan, the mystical divine being, who was on a higher level than the Masters in the Theosophical occult hierarchy. George reported several initiations taking place one after another, and Mrs Besant supported what was happening. Later they went to Ommen for the Star Camp and Congress in August, though Krishna did not attend because of Nitya's illness. At the camp, Mrs Besant said a world religion would soon be established along with world universities.[26]

A 'World Mother' too was chosen, and this was Rukmini Arundale. She would take care of motherhood, childbirth and suffering in general. Though Leadbeater did not endorse all the happenings at Huizen, he supported the concept of the World Mother, which, according to him, was the role taken on by Mary, mother of Jesus, after her own death.[27] However, Rukmini did not take much interest in this role and the World Mother movement died down.

Then Mrs Besant announced that she, Leadbeater, Krishna, Raja, George Arundale, Wedgwood and Kollerstrom had taken their fifth initiation. So what exactly was going on in Huizen? What was George's aim? Was he seeking to set himself up as the World Teacher and displace Krishna? In fact, George was trying to do even more by deciding who would rule future worlds. He himself was to be the chief of staff of the seventh root race![28] There was now a wedge between Krishna and George, extending to George's wife Rukmini. Those who were once friends were now almost enemies. Mrs Besant and Lady Emily too initially believed in George's pronouncements. Soon, an event took place that would change Krishna completely.

Krishna at this point was focusing on getting Nitya well. Dr Abrams' treatment was started at Leura. But Nitya was unhappy with Krishna and, according to Radha Sloss, had confided in Rosalind about this. According to her, he was upset about what Krishna said about Mrs Besant and other Theosophists behind their back, as he was evidently very critical of them. He asked Rosalind not to tell Krishna, but she did not want him to die alienated from K. Krishna then reassured him.[29]

Nitya had been on the verge of death, but by October he was better, and Mrs Besant persuaded Krishna to accompany her to Adyar in Madras for the special Theosophical Society Convention celebrating 50 years of the foundation of the Society. Madame de Manziarly went to look after Nitya, and Krishna, Rosalind and Rajagopal reached England and then left by ship from Naples for Colombo on 8 November 1925, along with Mrs Besant, Lady Emily, Shiva Rao, Wedgwood, George Arundale and Rukmini Arundale. When they left for India, Rosalind did not want to leave Nitya but was persuaded to do so. For months she had cared for Nitya,[30] and she seems to have sensed that he would not last long. On the ship she had a dream that confirmed these feelings. K wrote to Nitya regularly, saying they were one, calling him 'Nitya darling'. He said that after all the suffering, there was love, and once he was well, nothing would separate them. He left Ojai confident that Nitya would recover. Krishna loved Nitya and desperately wanted him to recover, but at the same time, he seemed to believe that his illness was the result of his karma and some kind of message to him. When in Ooty he wrote to Nitya that he had told the Master he would sacrifice everything for Nitya to get well, and the Master had assured him he would. But Nitya must listen to him and do the minutest thing that he told him. He shouldn't waste the Master's forces. He should give up his personal entanglements. His role in life

was to work with the teacher; why did he want to go his own way?[31] K had written to Mrs Besant that the Lord had told him that suffering teaches.[32] Nitya's suffering was in order to learn, but now things would be all right. Though Krishna had been against the initiations announced from Huizen, he still had a firm belief in the Masters, but soon a telegram arrived from Nitya stating that he was seriously ill, and on the night of 13 November 1925, another telegram reached Mrs Besant saying that he had died. The next morning, she told Krishna and the news came as a shock to him. He had believed in their joint destiny and trusted in the Masters. He mourned for the remainder of the journey, but by the time they reached Colombo, his grief was transformed into a new strength. In January 1926, he wrote in *The Herald* that 'We had great fun in life though we were of different temperaments. We somehow understood each other without effort … I shall miss him physically all through this life. An old dream is dead and a new one is being born…. As Krishnamurti I now have greater zeal, greater faith, greater sympathy, greater love, for there is also in me the body, the Being, of Nityanand….' He added that he knew now that there was a real beauty and happiness in life that could not be shattered by any physical happening, also there was a great strength and a great, imperishable love. After Nitya died, the idea of their inseparability in death was what consoled Krishna. But this was surely just another belief replacing the beliefs he held earlier.

Nitya had died at the age of 27. In childhood he was sensitive and lively, and despite losing his mother when he was only seven years old, he was the one who helped and took care of his elder brother. When Krishna was adopted by the Theosophists, he was taken along just to be his companion and helper. Nitya never had an independent role, and he often wanted to break away. Bright and hard-working, he had passed his law exams and could have made

a career for himself, but this was not allowed. His eyesight was bad and though Krishna tried healing him at times, through techniques he had learnt and practised, it is not known to what extent it worked. Then he was diagnosed with tuberculosis for which there was no easy cure in those days. Nevertheless, it does seem that not enough attention was paid to his health. Living in cold dry mountain air was said to help the disease, and Nitya was often sent to the mountains but never allowed to remain there long enough. With the focus always on Krishnamurti, Nitya's health and desires came second. Nitya certainly loved his elder brother; at times he revered him and wanted to serve him. But very often he wanted and desired a life of his own. In November 1919, Nitya and Jamnadas went to the races and won a considerable sum of money. Jamnadas Dwarkanath was a Theosophist from Bombay, and they were good friends. Krishna, however, strongly disapproved. Though Nitya bought a car with the money, Mrs Besant insisted that he return it. One can understand that Nitya must have longed for his independence. In 1920, Nitya was hatching a business plan to import cars and tractors. He was associated with Ratansi Morarji, a friend of Jamnadas, and at the London end, the Master of Sempill, the heir of Lord Sempill. He decided to go back to India with Ratansi, but once again Mrs Besant stopped him and told him he had to stay in England as his first duty was to Krishna. In 1923, he had another plan to go to India and set up a business exporting goods to London.[33] This too did not work out.

Many others mourned Nitya and spoke of him as having a sweet nature – both loving and lovable. The Baron van Pallandt in a late interview said, 'I felt that Nitya was a most wonderful friend, quite different from Krishnaji. Nitya was most adorable, that's the word I can say.'[34] Nitya's ashes were buried in Adyar.

It was often said by the Theosophists that the brothers would not have survived had they been left with their father. It is true that neither Sivaram nor Sadanand had very long lives, but even their physically and mentally weak youngest brother Sadanand, lived till the age of 48, 20 years longer than Nitya, taken care of first by his father and later by his eldest brother.

Krishna had already stopped believing in the messages and initiations conveyed by George Arundale who, along with Wedgwood, said that Nitya had died because K had not acknowledged them. His own philosophy would now begin to emerge.

Krishna also had lost faith in the Masters. Leadbeater, with a large group from Australia, reached Adyar to attend the December Convention. He sympathized with Krishna's loss, but among the many factions, there was no harmony at Adyar. George Arundale and Wedgwood continued to stand apart.

Krishna had still not broken away from rituals and organizations of the Theosophical Society. He became a Co-Mason on 27 November 1925, according to Mary Lutyens, only to please Mrs Besant,[35] although later we find that aspects of Co-Masonry had made a deep impression on him. Co-Masonry was a branch of Freemasonry, with many esoteric practices, its main difference from Freemasonry being that it admitted both men and women. Krishna also performed Hindu rituals, dressed in dhoti and sacred thread at the consecration ceremony of the Bharata Samaja temple, a Hindu temple in the Theosophical Society compound, dedicated not to any deity but to light. Here, he affirmed his Brahmanical identity, assisted by Rajagopal. Jinarajadasa reports that he rearranged Vedic hymns, creating a congregational type of worship in which even women could officiate. It was known as the Bharata Samaj Puja.[36]

Krishna suggested a new start to each day at the convention beginning with prayers from all religions.

While Leadbeater had made a new life for himself in Australia, Mrs Besant continued to have her base in India and to work for Home Rule. However, after 1920, Mahatma Gandhi had overtaken her as the leader of the movement. Krishna, who in later years was totally against politics and social reform, at this time, still sympathized with Mrs Besant's cause. He earlier had attended a session of the League of Nations and had commented that Theosophists could run it much better. In 1925, he had thought of helping her and working through the Theosophical organization, Bharata Samaja, for social change.[37] These thoughts, however, were short-lived.

Hardly a month after Nitya died, there was a new trend in Krishna's speaking. After the Theosophical Society Convention, for which Krishna had travelled to India leaving Nitya behind, the Star Congress took place. At the first meeting on 28 December 1925 morning at Adyar, in front of 3,000 or more people, Krishna started talking about the World Teacher and then suddenly switched to the first person saying, 'And I come for those who want sympathy, who want happiness, who are longing to be released. I come to reform, not to tear down, I come not to destroy but to build.'[38] Both Leadbeater and Mrs Besant seemed to believe that the World Teacher had spoken those sentences, that is, he had used K's body to make a brief appearance. Mrs Besant affirmed that the voice that had not been heard on earth for 2,000 years was now heard again. Krishna too felt he had been the vehicle for the World Teacher. In a talk to representatives of the Order of the Star, he said, 'Then when he comes again, and I am sure that He will come again very soon, it will be for you a nobler and far more beautiful occasion than even last time.' He also said that

now he felt quite different – like a crystal vase that had been cleansed.

However, there is some doubt that he spoke these words spontaneously. Rosalind records that he told her while he was dressing, 'You watch! I am going to show them something.'[39] But when he finally spoke, she felt he had a magnetic power over the audience. Rom Landau[40] suggests that it was the leaders of the Theosophical Society who had planned this change in his way of speaking. He quotes Theodore Besterman, a biographer of Mrs Besant, who said that some of those present had been warned what to expect and these people communicated their excitement to the larger audience around them.

Mrs Besant appointed Rajagopal as Organizing Secretary of the Star, which had been Nitya's position, and also as the International Treasurer of the Order. He was extremely organized and efficient. At Krishna's request, Rajagopal arranged a three-week gathering at Castle Eerde in Holland before the Ommen Camp, and it started on 3 July 1926 with just 35 people, most of them being associates and friends of Krishna. The camp itself began on 24 July 1926 with around 2,000 people. There was a campfire every evening, and K lit the fire wearing Indian clothes and chanting hymns to Agni, following which he would give a talk. Some of his talks were extraordinary, for instance, on 29 July he said, 'I belong to all people, to all who really love, to all who are suffering. And if you would walk, you must walk with me. If you would understand, you must look through my mind. If you would feel, you must look through my heart….' On the last day his talk included the words, 'Follow me and I will show you the way into the Kingdom of Happiness. I will give each of you the key with which you can unlock the gate into the garden.'[41] Mrs Besant spoke at the Star Council meeting, which took place at Eerde, praising both Krishna and Rajagopal, and commending Rajagopal for his 'brilliant

literary ability' and his 'very considerable business faculty.'[42] This annual gathering and camp would continue to take place for several years. In 1926, Mrs Besant spent time in Ojai from October, leaving only the next April. Krishna too was there, as he had not been keeping well, and it was a time of bonding and closeness between them. Mrs Besant had bought land in the upper part of the Ojai Valley. The plan was to start a school here, but the Happy Valley School was founded by Rosalind on this land only 20 years later.

Krishna's strange 'process' began again in January 1927, and at this time, he sought Mary's help. After Nitya's death, Mary Lutyens had transferred her deep love for him to Krishna. On 9 February 1927, K wrote to Leadbeater, 'I know with certainty I am blending into the consciousness of the one teacher and that He will completely fill me.'[43]

Before leaving Ojai, Mrs Besant made a statement to the Associated Press of America, saying that the divine spirit had descended on Krishnamurti and 'The World Teacher is here'.[44] Soon the Order was reorganized to reflect the belief that the World Teacher had arrived. Instead of the Order of the Star in the East, it was renamed the Order of the Star. The magazine, *Herald of the Star*, was renamed *Star Review*. This would be published in various countries, but there would also be an *International Star Bulletin*. The Star Publishing Trust had been set up in Holland in 1926, and it would publish the *Bulletin* and later, Krishna's talks. The Order now had two principles: (1) To draw together all those who believe in the presence of the World Teacher; (2) To work for Him in all ways for His realization of His ideal for humanity. The Order has no dogmas, creeds or systems of belief. Its inspiration is the Teacher, its purpose to embody His universal life.' At Eerde and the Ommen Camp in Holland K spoke often about liberation and freedom. Lady Emily made some notes including the following: 'No one can

give you liberation, you have to find it within, but because I have found it I would show you the way … He who has attained liberation has become the Teacher – like myself. It lies in the power of each one to enter into the flame, to become the flame … Because I am here, if you will hold me in your heart I will give you strength to attain. Liberation is not for the few, the chosen, the select.'[45]

Krishna seemed to be rejecting the Masters, but was saying that he had found the way. At the parallel camp in Huizen, Jinaraja, Wedgwood and George Arundale did not believe that Krishna's consciousness had blended with the Lord. Mrs Besant was at Huizen but reached the Ommen camp with Raja and Wedgwood. Krishna responded to a question on the Masters just before the camp started. As a child, he said, as his mother believed in the god Krishna, he too began to have a vision of him. Later he began to see the Master Kuthumi – 'again in the form that was put before me, the reality from their point of view', and next the Lord Maitreya. 'Now lately it is the Buddha whom I have been seeing and it has been my delight and my glory to be with Him.' Another topic was the Beloved, that Krishna had earlier spoken about. People wanted to know what the beloved was, and he said it was all the forms he had mentioned, and yet beyond them. 'My beloved is the open skies, the flower, every human being …' He added that no one could liberate anyone else, as the truth lay within. 'I have found what I longed for, I have become united so that henceforth there will be no separation, because my thoughts, my desires, my longings – those of the individual self, have been destroyed … I am as the flower that gives scent to the morning air. It does not concern itself with who is passing by….'[46]

Mrs Besant maintained that the 'World Teacher is Here', but she did not care for what Krishna was saying. Yet his fame was growing, and the Parisian sculptor Antoine

Bourdelle made a bust of him, becoming among those who remained deeply impressed by him.

One of the most significant events of 1927 was Rosalind and Rajagopal's wedding on 3 October at a registry office in London, followed by a religious ceremony at St Mary's Liberal Catholic Church a week later. Rajagopal had been in love with Rosalind for some time, and Rosalind too had a deep affection for him. She initially hesitated because of his workaholic nature, but then romance took over. Krishna had been in London on 1 October for Mrs Besant's birthday, but he left for Paris before the marriage took place. Mrs Besant believed that two people should always be with Krishna to guard and protect him. She appointed Rosalind and Rajagopal to do so.

In India at the end of October 1927, Mrs Besant informed reporters that she could affirm that an *amsha* or part of the consciousness of the World Teacher had now blended with Krishna. In December, the Theosophical Society Convention was held in Adyar for which Leadbeater came. Leadbeater was quite supportive. Krishna wrote to Lady Emily, 'He was very nice and extraordinarily reverential.'[47]

Krishna's fame was growing every day and thousands came for his public talks in 1928 in England and the USA. Among his themes was attaining happiness through liberation.

Mrs Besant did not attend the Ommen Camp that year, she was not feeling well. In his answers to various questions, Krishna laid out his new philosophy. He said that he had no disciples, that ceremonies were unnecessary, and so were all mediators, gurus and stages on the path. Each person had to seek the Truth, which was within oneself. Among the things he said were: 'I am not going to be brought into a cage for your worship.' Also, 'I have never said there is no God. I have said there is only God as manifested in you … but I am not going to use the word God

... I prefer to call this Life.' And, 'Of course there is neither good nor evil. Good is that of which you are not afraid, evil is that of which you are afraid. So, if you destroy fear, you are spiritually fulfilled.' But later he would change this attitude to evil.

He also spoke against morality. 'When you are in love with life, and you place that love before all things, and judge by that love and not by your fear, then this stagnation which you call morality will disappear.' He asked people not to concern themselves with who or what he was. 'Drink the water if the water is clean. I say to you I have that clean water; I have the balm which shall purify, that shall heal greatly; and you ask me: who are you? I am all things because I am Life.'[48] But wasn't it a contradiction when he said he had the answer to everything?

Krishna was back in India in October 1928. Based on what he had been saying, Mrs Besant shut the ES before he arrived and said that she left all teaching to Krishna. But the closure was short-lived, and the ES was reopened. It became convenient for Theosophists, including Leadbeater, to affirm that there were many paths to the divine. At the same time, his belief in Krishna was wavering. In *The Theosophist*, Mrs Besant wrote, 'Krishnamurti's physical consciousness does not share the omniscience of the Lord Maitreya.'[49] But Krishna set aside his early mentors and continued in his own way. Though the Order of the Star was geared to represent his teachings, Krishna obviously had something else in mind.

The Ojai Camp in 1929 began on 27 May, and in one talk he said: 'I say now, I say without conceit, with proper understanding, with fullness of mind and heart that I am that full flame which is the glory of life, to which all human beings, individuals as well as the whole world should come.'[50] He was not here saying that truth is pathless but that he was the path. But on 3 August at the Ommen Camp,

he dissolved the Order of the Star and offered a new direction. Mrs Besant and 3,000 people were present, and it was also broadcast on Dutch radio. Extracts from this famous talk are given below:

‘We are going to discuss this morning the dissolution of the Order of the Star. Many people will be delighted, and others will be rather sad. It is a question neither for rejoicing nor for sadness, because it is inevitable, as I am going to explain…

I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path. If you first understand that, then you will see how impossible it is to organize a belief. A belief is purely an individual matter, and you cannot and must not organize it. If you do, it becomes dead, crystallized; it becomes a creed, a sect, a religion, to be imposed on others. This is what everyone throughout the world is attempting to do. Truth is narrowed down and made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down, rather the individual must make the effort to ascend to it. You cannot bring the mountaintop to the valley. If you would attain to the mountaintop you must pass through the valley, climb the steeps, unafraid of the dangerous precipices….

You must climb towards the Truth, it cannot be “stepped down” or organized for you. Interest in ideas is mainly sustained by organizations, but organizations only awaken interest from without. Interest which is not born out of love of Truth for its own sake, but aroused by an organization is of no value. The organization becomes a framework into which its members can conveniently fit. They no longer

strive after Truth or the mountaintop, but rather carve for themselves a convenient niche in which they put themselves, or let the organization place them, and consider that the organization will thereby lead them to Truth….

… If an organization be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth. So that is another reason why I have decided, as I happen to be the Head of the Order, to dissolve it. No one has persuaded me to this decision.

This is no magnificent deed, because I do not want followers, and I mean this. The moment you follow someone you cease to follow Truth.'

He goes on to say that he himself is the whole truth.[51]

A new era was about to begin for Krishnamurti. The old had to give way to the new.

As Krishna moved away from the Masters, he kept assuring Mrs Besant that nothing mattered as long as they understood one another, even if others did not. She continued to support him even after his 1929 speech, but inwardly she too was not happy with the direction he had taken. Sanjiva Rao records that her health had started declining in 1925, just as Krishna's talks were proceeding in a different direction, and that her memory was failing. Soon she had difficulty recognizing people.

Dissolving the Order was not an altogether sudden or spur-of-the-moment decision. Krishna himself said in the latter part of his speech that he had been thinking about it for two years. He told Rom Landau that he had had long discussions about the subject with Rajagopal, now his right-hand man, and had even informed Annie Besant about it in advance. She said she did not understand his decision, but

would respect it as to her he was the World Teacher.[52] Rosalind also recalled his discussions with Rajagopal, working out the details of how they would go ahead without the Order.[53]

Even so, dissolving the Order, disassociating himself from Theosophy, has been seen as a grand and heroic gesture. But there was some foresight to this. If Krishna had remained within the Theosophical Society, he could not have developed his philosophy independently. There were rival factions, others who were vying for power, and even his old mentors who could not quite agree with or follow what he said. As Vernon points out,[54] in addition, his life did not change substantially. The Star Publishing Trust, the bases in Ojai and Adyar, the gatherings, all continued as before. He was still supported and financed by various donors. Vernon says,[55] 'While shedding his messianic label and denying spiritual authority, he retained the stance and stature of a divine representative.'

CHAPTER 3

The Search for Truth

Krishnamurti's own philosophy dates from after his famous speech in August 1929. In fact, the Krishnamurti Foundation believes that its full development started in 1933. However, in the context of his life, it is interesting to see what his ideas and thinking were in his early years, and how this shaped his thought in future. There were initially his notable speeches before 1929 and his letters and communications to others as well as his early writings.

We have seen some of the main aspects of his early speeches. The writings consisted of his early books such as *At the Feet of the Master* and *Education as Service* as well as several long and short poems and prose pieces. Some other informal talks were summarized by those present. Finally, one has to see to what extent these early ideas continued to form part of his later philosophy.

According to Leadbeater, on 1 August 1909, he had taken the astral bodies of both boys while they slept to the house of the Master Kuthumi, and they had been put on probation, the first step towards advancement on the spiritual path, the next being the first initiation (see Chapter 1). After being put on probation, Krishna was astrally transported every night to the Master, who would instruct him. In the morning, he would write down what he remembered, and this later was compiled into the book that became *At the Feet of the Master*. This book, still in circulation, has sold millions of copies and has been translated into over 27 languages. Though there was some controversy about whether he or Leadbeater wrote it, both Dick Clarke and Mrs Russak claimed they had seen him laboriously writing it down every

day after his astral visits and that only his spellings and grammar were corrected. In September 1910, while in Benares, Krishna asked Leadbeater to send him the notes he had made of the instructions of Kuthumi, which were then turned into the book. The Master Kuthumi is said to have checked them and suggested they be published to introduce Alcyone to the world.

As an adult, Krishnamurti did not recollect writing it, but then his memories of his young days were minimal. He told Rom Landau in 1934 that he remembered writing something, but whether it was a whole book or a few pages he did not know. 'I remember vaguely having written something when I was a boy educated by Bishop Leadbeater, but I haven't the slightest recollection whether I wrote a whole book or only a few pages. I don't know what Leadbeater did with the pages I wrote, whether he corrected them or not, whether they were kept or destroyed. I don't know whether I wrote of my own accord or whether I was influenced by some power outside myself. I wish I knew. I don't claim to be a writer, but it seems to me that no one can ever tell whether a writer is directed by a power outside or just by his own brain and his own emotions. I would very much like to know the hidden subtleties of that complicated process which is called writing. I, too, would like to know the facts about the writing of the book *At the Feet of the Master*. I can still see myself sitting at a table and writing something that did not come at all easily to me.[1] Krishna is said to have told Subrahmaniam in Telugu, 'They fathered it on me',[2] whatever that may mean. His own father felt he was not capable of writing this, but he did write letters in English to Mrs Besant, including one a few months later, describing his first initiation. In any case, even if Krishna wrote it himself, they were not his thoughts or his philosophy. Either they were the words of Kuthumi, if one can believe in his existence, or of Leadbeater.

Talks on the Path of Occultism: At the Feet of the Master, Part 1

Several versions of the book *At the Feet of the Master* were published. One of these, *Talks on the Path of Occultism: At the Feet of the Master*, Part 1,[3] includes the comments and explanations of Leadbeater and Annie Besant, and is divided into five sections and 29 chapters. This version provides the fullest explanation of the basic text. In his comments Leadbeater said[4] that in this book, the Master was not speaking about the absolute or eternal when he refers to god. 'He is speaking primarily to an Indian boy about Ishwara – that is, the solar Logos, the solar Deity.'

In his introduction to the book, Leadbeater writes that *At the Feet of the Master* is one of three books, which would set people on the occult path. The other two were *The Voice of the Silence* and *Light on the Path*, both by Madame Blavatsky. These teachings were given to Krishna by the Master Kuthumi to prepare him for initiation. Krishna himself begins the book with a foreword that reads, 'These are not my words; they are the words of the Master Who taught me'.[5] The book uses ideas from Hindu and Buddhist scriptures, beginning with discrimination, desirelessness, good conduct and love as the four qualifications for the pathway and then expands on each of these. Is there anything in this book which was echoed by Krishna in his later teachings? There are, in fact, a number of things. For instance, it says, 'What religion a man holds, and to what race he belongs – these things are not important.'[6] 'If he is on God's side he is one of us, and it does not matter in the least whether he calls himself a Hindu, or a Buddhist, a Christian or a Muhammadan, whether he is an Indian or an Englishman, a Chinaman or a Russian.'[7] Krishna later did not use terms like 'God's side', but he repeatedly affirmed that any sense of identity was counter-productive and true religion was something different.

The book goes on to talk of the unreal and the real, and the need to distinguish between the two. It speaks about compassion and the importance of not hurting any living being. It discusses making a choice between right and wrong, but at the same time says, 'For you are god and you will only what god wills; but you must dig deep down into yourself to find the god within you, and listen to his voice, which is your voice.'[8] This, in different words, could be the choiceless awareness that Krishna talked about. Krishna always looked after his body well, as if it was a separate entity. The book says, 'The body is your animal – the horse upon which you ride. Therefore, you must treat it well, and take good care of it; you must not overwork it, you must feed it properly on pure food and drink only, and keep it strictly clean always, even from the minutest speck of dirt.'[9] Mary Lutyens had commented that Krishna took care of his body as a cavalryman would take care of his horse. As for the necessity for the right food and cleanliness, Krishna followed these guidelines throughout his life and often said the same thing to others. In his comment on this passage, Leadbeater advocates vegetarianism, something Krishna, too, used to advocate.

Krishna travelled through the world speaking, out of affection for others, he said, and this idea too is contained in this book. 'If you know, it is your duty to help others to know.'[10] The book also speaks about untrue thoughts and 'foolish superstitions and no one who is enslaved by them can make progress'.[11] Also, 'you must not hold a thought just because many other people hold it, nor because it has been believed for centuries, nor because it is written in some book which men think sacred; you must think of the matter for yourself, and judge for yourself whether it is reasonable.'[12] Here too we find this echoed in Krishna's later talks. Again, it says, 'superstition is one of the greatest evils in the world'.[13] The book warns against gossip and

praises the virtues of remaining silent, of not aggressively contradicting anyone or forcefully putting forward one's own view.

It looks at desirelessness, which can be reinterpreted as detachment. This is difficult, it says, as many identify with their desires, likes and dislikes, and without them, may feel there is no self left. Through discrimination one understands that wealth and power that most people desire are not worth having. Some forsake earthly gains only to gain heaven or liberation. This too is an error.[14] 'If you have forgotten self altogether, you cannot be thinking when that self should be free or what kind of heaven it will have.'[15] Forgetting the self is one of Krishna's later themes. Further, the book states that one has to even give up the desire to see the results of one's work, of one's attempts to help others. Even if one does not see it, results will certainly be there.[16] The desire for psychic powers should also be given up, they will come when the time is right. One should also guard against small desires. What if you see that someone is doing wrong? One can tell him privately if you feel it will have an effect, but otherwise let it be. Yet, 'if you see a case of cruelty to a child or an animal, it is your duty to interfere.'[17] This last bit is not clearly stated by Krishna, but the other statements are reflected in his later teachings.

The six essential requisites, as provided in Sanskrit texts, are also given here including self-control, tolerance and one-pointedness or the ability to focus with single-minded concentration. Courage, confidence and steadiness are required on the path. The text also deals with the control of thoughts and the need for good thoughts.[18] It recommends using thought power for good purposes, pouring forth loving thoughts on one who has sorrow or suffering.[19] Right action too is required and there are explanations of what constitutes these actions. One passage states, 'You must learn that no ceremonies are necessary, else you will think

yourself somewhat better than those who perform them. Yet you must not condemn others who still cling to ceremonies.'[20] In one comment, Mrs Besant refers to Ramakrishna Paramahamsa and says, 'The aspirant should try for a time, then, to think of himself as a Hindu, or a Buddhist, or a woman – something which he is not. How few men ever try to think and feel as a woman does, to see things as she sees them!'[21] Taking a traditional view, the book says, 'One should know that one is a spark of god', and further 'of all the qualifications, love is the most important, for if it is strong enough in a man it forces him to acquire all the rest, and all the rest without it would never be sufficient.'[22] Universal love is also something that Krishna spoke about throughout his life. It also says, 'You yourself must become one with the path'[23] and recommends trust in the Master and in oneself.[24] You must resolve to become one with god, 'because he is love, you, if you would become one with him, must be filled with perfect unselfishness and love also.'[25] Chapter XXV reveals what love means in daily life. 'In daily life this means two things: first, that you shall be careful to do no hurt to any living thing; second, that you will always be watching for an opportunity to help.'[26] It again advises against gossip, cruelty and superstition.

'In everyone and in everything there is good; in everyone and everything there is evil. Either of these we can strengthen by thinking of it.'[27] Later Krishna said something similar. If you think someone is evil, 'You fill your own mind with evil thoughts instead of good.'[28] The next chapter, XXVII, speaks of cruelty, intentional and unintentional, including that done in the name of religion. The text and commentaries are particularly against cruelty to children and animals. The commentary discusses the importance of teaching children with love, giving them liberty, and not

telling them what to do.[29] The Master says that there is no excuse for cruel customs. ‘The fate of the cruel must also fall upon all who go out intentionally to kill God’s creatures and call it sport.’[30] However, one should not thrust one’s views upon others as it would not have any effect but rather use the right opportunity to speak about it in a gentle way. ‘Superstition is another mighty evil and has caused much cruelty. Think of the awful slaughter produced by the superstition that animals should be sacrificed … And by the still more cruel superstition that man needs flesh for food.’[31] It goes on to speak of the ‘treatment which superstition has meted out to the depressed classes of India.’ The text and commentary are also against missionaries, as ‘many crimes have been committed in the name of the god of love’.[32] The yearning to be one with god has a purpose. It is in order to be a channel through which his love will flow to others.[33] The book ends with, ‘Will, wisdom and love are the three aspects of the Logos; and you who wish to enroll yourself to serve Him must shew forth these aspects in the world.’ We can see that many of the instructions in this book were followed by Krishna throughout his life. We can also see why the book remains popular despite its simplicity as it provides a blueprint for life which, if followed, would make the world a better place.

Education as Service

Krishna’s next book was titled *Education as Service*.[34] This work was written by K at the age of 17 at a time when he was inspired by George Arundale’s liberal approach to education and his easy rapport with his students. In this book, Krishna largely drew on the principles laid down in *At the Feet of the Master* and applied it to education. In the introduction to the book, Annie Besant says that the author dreams of a future Theosophical college and school where

these ideals could be realized. In his foreword to the book, Krishna thanks ‘my dear mother Mrs Annie Besant for the help she has given me while I have been writing this little book, and also my dear friend Mr. G.S. Arundale, with whom I have often talked on the subject – for many useful suggestions.’ The book takes up the points in *At the Feet of the Master* and repeats some of what is said there. The four qualities of love, discrimination, desirelessness and good conduct are applied in this work to the teacher. He mentions how inspiring the Master’s words are and states that they can be universally applied to any situation, not only for those on the path to initiation. These qualities are essential for the teacher. The principles here are no different from those in the first book. Krishna here, unlike his later thinking, speaks of the value of inculcating patriotism, but states that this should never reach the point of hatred for other nations.

Therefore, we see in this book Krishna’s strong continued belief in the Master and his words.

Early Poems

After Krishna’s transformational process began in 1922, he wrote over 60 inspired poems and poetic prose up to around 1931. Many were collected by Rajagopal and published.[35] *From Darkness to Light* contains several of his poetic early writings.

The collection begins with a short work *Neither Time*,[36] which starts with the words, ‘Neither Time nor Space exists for the man who knows the eternal.’ He goes on to say that the mystery of the unknown future engulfs a person, but ‘life is not to be approached through the past, nor through the mirage of the future … that discovery can only be made in the immediate present.’ Thus, here we see that K’s philosophy is already developing. He further says that only the individual who has become the eternal ‘I’ can discover

this. ‘That eternal “I” is created by the perfection of the self-perfection in which all things are contained, even human imperfections.’ The ‘I’ is poised between the past and the future, and in that moment is creation. ‘It is the fullness of all life, it is immortality.’

The Path,[37] in contrast, is a somewhat long work in three parts. It begins with a person standing on a desolate plain. ‘Everything is withered and parched; all crying with anguish of the untold and unutterable pain of ages.’ It continues, creating an atmosphere of total desolation. All is dead, total silence prevails, and as the earth cracks, sending up dust, it groans with pain. This is contrasted with the life that once existed here, the bubbling stream, the fish in brilliant colours, and so much more. But now the dry fields are covered with the dead, everything is dead, ‘all except me’. The person is alone on this desolate road under the blazing sun. He has to walk alone on it, no one else can exist on this road. Yet he loves the path, they are inseparable, the path is his only companion. The whole, fairly long piece, is a poetic and movingly written allegory on the path to truth. He cannot leave the path, and the path cannot leave him. The path is also seen as a woman, a loving mother. The allegory suggests there are moments of bliss on the path, but then a fall back to reality. ‘Cruel and kind is my lonesome friend and lover, unexpected in her hard tyranny and in her delicious love.’ The traveller states that nothing has ever satisfied him – not family, nor ceremonies, nor the teachers he has followed through many lives, nor the forests he has wandered in alone, nor the yoga he has practised or the gods he has worshipped. He has lived so many different types of lives, of beauty, passion and luxury, of wealth and pleasure, lived in many different ways, even in several incarnations as a woman, but has never found what he searched for anywhere. Even through lives of poverty and sorrow, he did not find the light that sages have seen. He

has lost all emotions and is free from ambition. ‘Yet there is a deep void of discontent and an everlasting longing for the almost unattainable. Finally, in the end, he has found what he is looking for. *The Path* ends with, ‘I am strong, I no longer falter; the divine spark is burning in me … I am God.’ *The Path* reflects what Krishna saw as the loneliness of the journey towards Truth, and also his focus and aim to achieve it, setting aside everything else.

The Search[38] has similar themes to *The Path*, but it also speaks about how others are lost in the fleeting trivialities of the world. Everyone seeks transient happiness, but true happiness is born of truth and never decays. He describes how he searched, having rejected the past and present, and even his own self. Then, ‘as suddenly the robes of silence fall over the noisy world. So instantly I have found Thee deep in the heart of all things and in mine own …. In the light of the setting sun, through the delicate lace of a spring tree, I beheld Thee. In the twinkling stars I beheld Thee. In the swift passing bird, disappearing into the black mountain, I beheld Thee. Thy glory has awakened the glory in me. As I have found, O world, the truth, the eternal happiness, so do I desire to give.’ He goes on to describe the happiness that is the truth, the only law, the only refuge, the source of all things that gives eternal comfort, that is enlightenment. Then he says, ‘Throw aside, O world, thy vanities, and follow me. For I know the way up the mountain, for I know the way through this turmoil and grief.’ At the end of Part III he states, ‘Liberated am I. Lo! not a thing shall bind me – This is the Truth.’

The Immortal Friend[39] is a poem with 17 stanzas. It begins with the following words, ‘Wherever I look, Thou art there. I am full of thy glory. I am burning with Thy happiness. I weep for all men that do not behold Thee.’ He asks how he can reveal that glory to others. In his search as he sat in meditation, ‘A great joy of unfathomable depth filled my

heart. Eager and keen was my mind, concentrated…. Then a vision of the Buddha was seen…. In his yellow robes, simple and magnificent, was the Teacher of Teachers.' This whole piece shows how much Krishna valued the Buddha. 'As I looked at the sacred feet that once trod the dust of India, my heart poured forth its devotion, limitless and unfathomable, without restraint and without effort. I lost myself in that happiness. My mind so easily and strangely understood the Truth He longed for and attained.' He continues by saying that 'Thou', that is, the Buddha is the law, the refuge, the companion, the beloved, 'Where Thou has trodden, Do I follow.' He then goes on to say, 'I am the Truth, I am the Law, I am the Refuge, I am the Guide.' These and similar words are repeated several times in this paean of ecstatic joy, happiness and peace, thus identifying himself with the Buddha.

Krishna also refers to the Buddha as 'my Beloved', and Part VI begins with the words, 'O Listen! I shall sing to thee, the song of my Beloved.' Several stanzas describing some beautiful aspect of nature ends with the words, 'There thou wilt meet with my Beloved.' The Beloved can also be found elsewhere. 'In the sacred temple, / In the halls of dancing, / On the holy face of the sannyasi, / In the lurches of the drunkard, / With the harlot and with the chaste, / Thou wilt meet with my Beloved.'

He describes what different religions say, their methods to realize truth, but, 'Travelling on no path, I have come to Thee, / Thou hast revealed Thyself to me.' And then goes on to see 'That' or the divine element, in everything, the rice grinding stone, the pine tree, the dusty road, the lame and mangy creature, the rich, the poor, the beggar, the harlot, the sinner, the saint, and the heretic. 'My search is at an end, / In Thee I behold all things, / I myself, am God.'

The Beloved, he says, is liberation, the end of all desire, the consummation of love, the unfading beauty of Truth, the accomplishment of all thought, the flower of all devotion.

‘Oh my Beloved, Art Thou not myself? Art thou not the perfume of my heart?’ Finally, it ends ‘For now my Beloved and I are One.’

The Song of Life[40] was probably composed after his famous speech of 1929. It is another poetic work, which begins: ‘Make of thy desire the desire of the world, / Of thy love, the love of the world. / In thy thoughts take the world to thy mind, in thy doings let the world behold thine eternity.’ It is again about the search for the eternal truth and how eternity is everywhere but concealed. Stanza III begins, ‘The end is in the beginning of all things, suppressed and hidden, waiting to be released through the rhythm of pain and pleasure.’ Stanza IV foreshadows his later speeches. ‘Listen, O friend, I shall tell thee of the secret perfume of life. / Life has no philosophy, no cunning systems of thought. / Life has no religion, no adoration in deep sanctuaries. / Life has no God, nor the burden of fearsome mystery.’ The stanza ends with the words, ‘Life has no death, nor has it the void of loneliness in the shadow of Time. Free is the man who lives in the eternal, for life is.’

Stanza V is reminiscent of the Purusha Sukta of the Rig Veda as it begins: ‘A thousand eyes with a thousand views, a thousand hearts with a thousand loves, am I.’ Another line reminds one of the hymn to Ratri in the same text: ‘The scent of the jasmine fills the night air; out of the deep forest, comes the call of a passing day.’ Stanza VI ends with, ‘Worship not the ancient gods with incense and flowers, but life with great rejoicing; shout in the ecstasy of joy, there is no entanglement in the dance of Life. I am of that life, immortal, free. Of that Life I sing.’

Even in later life Krishna often used the word ‘perfume’. We find him already using it frequently here. Stanza VIII begins: ‘Seek not the perfume of a single heart.’ In stanza IX, he speaks about a path. ‘There is but one way; that path lies in thyself. Through thine own heart.’ Stanza X describes

a state of freedom from thought. ‘When the mind is tranquil, undisturbed by thought, when the heart is chaste with the fullness of love uncorrupted, then shalt thou discover, O friend, a world beyond the illusion of words.’

Further stanzas continue on life, eternal union and the Beloved. In stanza XXII, he writes about his brother and his death, and his loneliness and sorrow. No one gave him comfort, and the gods were silent. ‘And then, in my search, I beheld Thee, O Lord of my heart; in Thee alone I saw the face of my brother. In Thee alone, O my eternal Love, do I behold the faces of all the living and all the dead.’ Again, the imagery of the flower and the perfume that he used later on is here too, though not quite in the same way. In stanza XXIV: ‘As a flower holds the scent, so do I contain thee, O world, in my heart. Keep me within thy heart, for I am liberation, the unending happiness of life.’ In the same stanza, he seems to identify himself with the divine. ‘Though thou worshippest me in temples, churches and mosques, I am a stranger to thee; but thou art my eternal companion. As the mountains protect the peaceful valley, so do I cover thee, O world, with the shadow of my hand … I am thy love, the desire of thy heart.’ This text has 32 stanzas, and it ends with the words, ‘Happy is the man who has found the harmony of life, for then he creates in the light of eternity.’

Parables

Krishna also composed a number of what have been called parables,[41] revealing aspects of the world. These can be considered the forerunners of his later *Commentaries on Living*, and there is also some similarity between them. In Parable VI,[42] he writes of a lame man looking to be healed and a stranger. ‘The lame man and the distant stranger passed by touching each other in a narrow lane. The lame man was healed and the town whispered in amazement. On

the next day, the man made whole was taken to prison for some immorality.' Here as he states, the stranger healed the lame man, but this did not prevent him from being taken to prison, (In fact, he narrates almost the exact story later on about someone he healed.) In one parable, he repeats the Buddha's words, 'Be a lamp unto thyself.'[43] In another he writes of a great teacher, and he seems to be writing both about himself and about Jesus, using some of the same phrases found in the New Testament. He writes how people prepared for the coming of the teacher. 'But, he said, because the path leading to the Kingdom was steep and narrow, only those could follow him who were willing to give up everything that they had accumulated in the past. He asked them forget their gods, their religions, their rites and ceremonies, their books and knowledge, their families and friends. And if they would do that, he said, he would provide them with food for their journey, he would satisfy their burning thirst with the living water he possessed, and would bring them into the kingdom of happiness 'where he himself dwelt eternally.' But then they said this was not the teaching they expected and for which they were preparing. After much thought, they found a solution. They said that though the teacher came to help the world, he did not really know the world, and so they would interpret his teachings to the world. Others had different responses. 'So there were few of those who had most eagerly announced the coming of the teacher, who listened to the teaching he gave. There were some who said: "This is not the teacher we expected, so we will go on preparing for the coming of the real teacher." And the others built up walls and barriers around him, so that none could get to him unless they opened the gates.

So, in a few years, he went away and then the same people hailed him as divinely inspired, and they built new churches in his name and invented new and elaborate rites and ceremonies for his glory, and built a new religion upon

the teaching he had not given. And the world continued to suffer and cry for help.’[44]

Prose Poems

Another group of his writings is classified as prose poems. The first few words are given where there is no title. In one, titled *A Hymn*, he speaks of being in the holy presence of the Master of Masters. He says he will humbly serve the world for which the Master has sacrificed and toiled and bring peace to the world. ‘Thine image is in my heart, / Thy compassion is burning in me, / Thy wisdom guides me, / Thy peace enlightens me, / Thy tenderness has given me the power to sacrifice. / Thy love has given me energy. / Thy glory pervades my entire being.’[45]

In *My Heart Dances with Thy Love*, he says, ‘How can I be separated from Thee, O guru of gurus? As well ask the waters of the sea to separate from its joyous waves.’[46]

Others are titled, *Find Thy Soul, O Friend*; *Tell Me, Which is the Real?*; *The Beggars at the Shrine*; *Come Away*; *Walk by the Light of my Love and Thou Shalt Cast No Shadow*; *My Heart is Heavy with Thy Love*; *Who Shall Give Thee Comfort*; *The Strangers*; *The Search of the Beloved*; *The Beloved in All*; *I am All*; *I Cannot Teach You to Pray*; *Truth*; *Desire is Life*; Number 17 – no title – is about the corruption of the known. Titles or first lines of succeeding prose poems include: *A dry pool aches for the coming rain; O friend I am anxious for thee; In the choicest of valleys; Listen; As the potter’s vessels break to pieces; There is order in the freedom of Life; Ah come sit beside me by the sea; To a man of true purpose there is no renunciation; I walked on a path through the jungle which an elephant had made; Poem; The garden of my heart; Desire is life; O friend, sorrow is the flower of understanding.* Similar themes abound in these prose poems.

In *Come Away* (1927),[47] he states: ‘I am thy lover, / I am thy teacher, / Renounce all and follow me, / For my way is the way of liberation.’

Walk by the Light of my Love, ends with the words: ‘I am as the petal to the rose, / I am as the scent to the jasmine. / I am united with my well-beloved;/ Come unto me: I am the heart of love.’[48] In *The Strangers*, he writes on the Path: ‘I know full well the multitude of paths that encircle the mountain, but they meet all at the narrow ridge beyond which all must climb upward if they would attain the mountain summit. There is only one path leading upward beyond that ridge towards which all paths come together.’[49] In *The Search of the Beloved*, he states that the beloved is found deep within the heart.[50] The beloved is thyself, he says, but to find that, there must be no dark spot hidden in the being, no pleasant gods, no beliefs, thoughts or affections. This is similar to the Upanishads and other texts, describing the light found in the cave of the heart. *I am All* can be considered reminiscent of the *Bhagavad Gita*. ‘I am the blue firmament and the black cloud, I am the waterfall and the sound thereof, I am the graven image and the stone by the wayside … I am the barbarian and the sage, I am the pious and the impious, I am the godly and the ungodly. I am the harlot and the virgin, I am the liberated and the man of time, I am the renunciation and the proud possessor, I am the destructible and the indestructible. I am neither this nor that….’[51] ‘Truth has neither evil nor good.’[52] *In the Garden of My Heart*, he writes: ‘I am the path leading to the sheltered garden of thy heart, O world. / I am the fountain that feeds thy garden, O world, with the tears of my experience. / I am the scented flower that beautifies thy garden, the honey thereof, the delight of thy heart.’[53]

Talks at Pergine, 1924, and Related Writings

Towards Discipleship[54] is a text that consists of the talks he gave in 1924 when he spent six weeks at Pergine between 18 August and 28 September. Also, with him were Nitya, John Cordes, Lady Emily, V.C. Patwardhan with his wife Malati, Rajagopal, N.S. Rama Rao, Dr N. Sivakamu (the eldest sister of Rukmini Arundale), Helen Knothe, Elisabeth and Mary Lutyens, and Ruth Roberts. It was a vacation, but at the same time, there was a well-planned day, along with spiritual activity. The morning began with meditation, and Krishna read a passage from the *Gospel According to Buddha*, followed by chanting with Nitya and Rama Rao. During the course of the day, Krishna also spoke on the Masters and discipleship, and gave private talks to the four young women whom he had persuaded to go to Australia to continue on the path with Leadbeater. At Pergine, the process went on from 21 August to 24 September.[55] On the last night, the Bodhisattva Maitreya left a message. Krishna's morning talks, which were noted down by one of the participants, form this book. Krishna wrote a preface to it, describing his time in Pergine as one of the happiest summers. In the first talk, Krishna responded to a question on the qualifications for probation. These were unselfishness, the right sort of affection and the capacity for sympathy.[56] There were 15 more talks. The sixteenth talk provides a summary. To reach the Masters one has to forget one's personal wants and desires. 'The first thing, it seems to me, is to destroy absolutely the self, and not to allow any trace of any kind of selfishness.' He adds that the self is hidden away in every one of us, and we must uproot and destroy it. He said that Leadbeater used to constantly tell him and Nitya to do this. 'Each one of us must be like the fresh North Wind.'[57] To attain perfect unselfishness other qualities are required, and Krishna describes each of these: 1. Affection: We must give our best to others and have the capacity to return love the moment it is given. 'We can

make our love glow like a lighthouse or become dim like a candle.’ 2. Purity: As one advances, purity is essential, because affection mixed with selfishness ‘becomes gross and unclean’. 3. Sympathy: If you have affection, sympathy follows. Affection, reverence and devotion are a sequence. 4. Tidiness: You must be tidy because it shows your attitude. ‘You must dress well, look well and clean…. ‘I want to be the best-dressed man, because the Master is well dressed. The way you comb your hair, the way you put on your shoes and walk, every detail, however small is of importance.’ He adds that Leadbeater used to scold them if their laces were tied badly or their hair was untidy. Eventually these things did not matter, but in the beginning they were very important. ‘And you must keep your body well and healthy for the sake of the Master … Everything matters – how you look, how you smile and talk and behave, what your manners are, everything.’ 5. Adaptability: But the mind and the emotions should not fall into a groove. 6. Balance: Depression is an enemy that keeps us away from the Master. ‘If we have the right attitude, we cannot help being cheerful and happy.’ 7. Distinction: We must not be indifferent, a mixture of good and bad. The Master wants a person willing to be made into anything he desires. 8. Self-recollectedness: We must separate the soul, the wonderful garden with all the beautiful things it contains – its pure emotions, beautiful thoughts and great affections – from the selfishness of the self.’ There should not be fluctuations, we should always be in a state of readiness to serve the Master or World Teacher. ‘When the World Teacher is here, the day we are tired and slack we shall be useless…. After all, we are all here to serve the Teacher when he comes. We should be like wonderful flowers, radiating delicious perfumes wherever we go; and we should be able to do so if we have cultivated and beautified our garden.’

At this time, he also wrote in the *Star Bulletin* on similar themes. Joseph Campbell, later a well-known mythologist,

met K on a steamship in 1924. Campbell had attended K's early lectures and recalled that he talked of integrating various faculties and bringing them to the centre. He used the imagery of a chariot pulled by three horses, representing mind, body and soul.[58] This imagery is well known in the Upanishads.

In 1928, when asked whether he was Christ, he said, 'If I say I am the Christ, you will create another authority. If I say I am not, you will also create another authority … Put aside the label, for that has no value. Drink the water if the water is clean.'[59] The same year, in Ommen, he gives a similar answer to whether he is the World Teacher. 'You are concerned about the construction of the well and not with the waters.' *In Life the Goal*, he said that beliefs, religions, dogmas and creeds have nothing to do with truth.[60]

Even after dissolving the Order in 1929, K continued writing for the *Star Bulletin*. Thus he said in 1932 (September/October) that gods and Masters may exist, but they had 'no value to the man who is seeking truth'.[61]

Talks at Ojai, Benares and Ommen, 1928

Life in Freedom is a text compiled from talks Krishna gave at Ojai, Benares and Ommen in 1928.

The talks are arranged under certain topics. In *The Purpose of Life*,[62] he speaks of the need for a vision of the goal, which would then be a guide, like a compass, along the journey. He says he can help a person to reach the goal, which provides freedom and happiness and transcends time. At the same time, he says that once the person knows the goal, no external authority is required; he is his own guide.

In *Happiness and Desire*,[63] he says the purpose of life is to cultivate happiness for oneself and others. He says that happiness is intelligence, the accumulation of experience

and the eternal truth. The true goal of all is eternal happiness, which is the greatest gift anyone can give to another. Liberation from the self is the way to this, and a spark of desire grows into a flame, uniting with the eternal flame. He talks of uniting the mind, body and emotions. The goal of the mind should be self-purification, of the emotions, affectionate detachment, and for the body, beauty, reflecting internal beauty.

In *Understanding*,[64] he again speaks of having a fixed purpose to attain the Truth, and to attain this purpose one must surrender established beliefs and traditions. ‘There is no god except the man who has purified himself and so has attained to truth.’ You have to face life, he says, with all its experiences and ups and downs to discover the truth. He affirms, ‘I have found and established within myself that which is eternal,’ and therefore he seeks to guide others towards it. When you have established the Beloved in your heart, the source and the end are united and time no longer exists, for you hold eternity within you.

This includes the following passage: ‘When you have established the Beloved in your heart, you are ready to face the open seas, where there are great storms, and the strong breezes which quicken life.

Because you have the Beloved in your heart, you must be a lighthouse on a dark shore, to guide those who are still enshrouded in their own darkness.’ He adds that noble thoughts have no value, unless one can help those still struggling to understand.

The Search[65] is different from his poem on the same theme. The following paragraphs throw more light on his search for truth. In later life, he denied the value of experiences, never spoke about setting a goal, and also denied the need for a temporary withdrawal from life. He begins by saying: ‘If you would see life as a clear picture you must, by discriminating and selecting from your many

experiences, gather the knowledge which will help you to the attainment of your goal. Life cannot be separated from thought, feeling and action, and when you understand life as a whole, using all experience as a ladder on which to climb, you attain.'

Further, he goes on to describe how the Beloved came to be a part of him, and adds, 'I would not accept anything as Truth until I found the Truth myself.' It was only when he discarded all creeds, dogmas and beliefs that he could find the truth. He explains how he was in revolt against Theosophists and their jargon, but continued his own search.

'I read books on philosophy, on religion, biographies of great people and yet they could not give me what I wanted. I wanted to be so certain, so positive in my attitude towards life that nothing could disturb me. Then I came to India and I saw that the people there were deluding themselves equally, … Neither in Europe nor in India could I find happiness.'

It was only when he reached California that he could establish the goal in himself, when he and his brother lived in relative solitude. He believed that withdrawing from the world for a period of time was necessary to discover truth. But later, after 1933, he did not feel this was at all necessary.

When his brother died, he says, there was a sense of separation in him. He saw him once or twice but that was not enough. 'I suffered but I set about to free myself from everything that bound me, till in the end I became united with the Beloved, I entered into the sea of liberation and established that liberation within me. The simple union with the Beloved, the direct way of attainment, which is the eternal way, gives ecstasy to life.'

In *Stand in your own Strength*[66] as well as in *The Hidden Well*,[67] he again provides pointers on how to find the truth.

In *Be in Love with Life*,[68] he says, ‘To find the Truth, you must give up the worship of the image and fall in love with life. Then you will become immortal.’ In *Time*,[69] he explains how time ends for those who know the truth, while *Formless Creation*[70] describes truth which has no form, and is therefore eternal.

Krishna also gave talks after his 28 December 1925 speech, every day at the temple, popularly known as ‘Temple Talks’. This was based on the ideals of the Bharata Samaja to transform India through social and religious reform.[71]

These early works tell us a lot about Krishnamurti and the path he took to discover the truth, a path that he later abandoned for more direct ways.

CHAPTER 4

An Independent Journey: Myself Found the Way, 1930–1968

Krishna had once read *The Buddha's Way of Virtue*, a translation of the Pali text, Dhammapada, where a passage ending with the words 'Myself found the way', appealed to him greatly. And after 1930, he put it into practice. The path he prescribed, or rather the pathless way, was his own. But practical matters too had to be attended to. After the Order of the Star was dissolved, a lot of the land that had been donated to it was returned. The Ommen camp land of 400 acres was retained, but the rest of the Eerde land and the Castle were given back to the Baron van Pallandt. In Australia, too, the various gifted lands were returned. Meanwhile, however, other land had been bought for Krishnamurti's educational institutions. Land around Madanapalle, used for the Rishi Valley school, was acquired from 1925 onwards. In 1928, land was bought for another school in Rajghat, Benares, held under the Rishi Valley Trust. Apart from the cottages and land bought earlier in Ojai in 1926, Mrs Besant had purchased 450 acres of land in the upper part of the Ojai Valley and later raised money for another 240 acres. The plan was to start a school here, but the Happy Valley School came into being only 20 years later.

Though the Order of the Star was disbanded, the Star Publishing Trust continued functioning. In 1930, Krishna resigned from the Theosophical Society. Rajagopal, however, retained his membership and his old friendships in the Theosophical Society, and so did Rosalind.

Three different phases can be identified in the intervening years between 1930 and 1968. Between 1930 and 1939,

Krishna’s philosophy was developing, and his popularity increasing across the world. In the next phase, from 1939–47, which covered the war years of 1939–47, he remained largely in Ojai. Even in the first phase, his old loves were dropped, and an intimate relationship with Rosalind began. The fallow war years saw this relationship becoming closer, and this would later create problems for all involved. During this time, he was developing new insights and experiencing profound meditations. The third phase of 1947–68 saw Krishna renew his connections with India, and make new friends and associates. By the end of this phase, there was a major change in his life, a total break with his long-time friends Rosalind and Rajagopal.

The First Phase: 1930–1939

Though Ojai was now his home, K continued with his endless travels. For instance, he was in Adyar at the end of 1929. Every year until the war, he attended the camps at Ojai and Ommen. In 1930, after the Ommen camp, he visited Athens and Constantinople, then Bucharest with Rajagopal, where at Queen Marie of Romania’s request, he gave two private interviews. In early 1931, he spoke in Budapest and Yugoslavia, and in March, in London. Later in the year, he was able to spend some time alone in Ojai, as Rajagopal and his family were away. He continued to make several trips to India and Adyar, and in December 1932, he was back in Adyar to attend the Theosophical Convention, though he felt unwanted there. After that he toured various places in India, returning to Adyar in May 1933, where he met an old and ailing Mrs Besant for the last time, before leaving for the annual camps. He was back in Adyar again in December that year, but this time, there was a difference. A new building, Vasanta Vihar, had been bought to be the new headquarters for Krishna’s work. This too was in Adyar and not far from the Theosophical Society, though nowhere as

grand and much smaller. Meanwhile, Mrs Besant had died on 20 September. After visiting Rishi Valley, Krishna set off for Australia and New Zealand in early 1934. In Sydney, he attended Leadbeater's funeral, following his death on 1 March. Later in the year, there were the usual camps in Ojai and Ommen. Early in 1935, he gave three talks in New York. After that he stayed in Sarobia, an estate near Philadelphia, owned by his friends Robert and Sarah Logan. On 3 March 1935, he left on an eight-month tour of South America, accompanied by Rajagopal. He gave talks in Brazil, Uruguay, Argentina, Chile and Mexico City. Hundreds came to hear him and there was huge publicity in Montevido and Buenos Aires. Then he rested in Ojai and at Villars in Switzerland for a while.[1]

In the winter of 1936, he returned to Adyar. In 1937, Krishna spoke in Rome in the spring at a private gathering as public talks were banned by Mussolini. In 1938, the fifteenth and last camp was held in Ommen. Soon the war would start, when the site of Ommen was turned into a concentration camp.

In India, the national movement continued. The Government of India Act of 1935 had provided for elections of Indians in the British provinces. As a result of this, Indian-led provincial governments were formed in 1937. Krishna by now had given up the idea of working for India or for social or economic reform in the country. By the time he visited India in 1937, he was sure that neither nationalism nor social reform could solve India's problems. Transformation, whether in India or the world, could take place only through individual transformation, he believed. Mahatma Gandhi was leading the national movement, but Krishna was not inspired by him. In later years, he recollected meeting Gandhi thrice, while Mary Lutyens records that they met several times.[2]

In 1938 and early 1939, Krishna travelled with V. Patwardhan (Pat) to India and gave several talks, also visiting Rajghat, where a school had been opened in 1934, and Rishi Valley, where a school had been functioning since 1931. On 1 April 1934, he left Colombo by ship with Pat for Australia and New Zealand. After that he returned to Ojai, and Pat to India.

During these years some old friends remained, but new ones were made, who would play a significant role in his life. As seen earlier, Mrs Besant and Leadbeater died in 1933–34. In their last years, neither of them believed that Krishna was on the right track. Leadbeater said, 'The coming has gone wrong.' George Arundale, once so close to Krishna, was now estranged. He had become president of the Theosophical Society after the death of Mrs Besant and remained president until his own death in 1945. In fact, by the time Krishna dissolved the Order of the Star, many of his former followers were against him, but Annie Besant never repudiated him, even though the path he had taken seems to have distressed her. George comments on this, expressing his own displeasure, when he refers to Krishna's 'constant and entirely unprovoked attacks on Theosophy and on the Theosophical Society'.[3]

Although George Arundale was no longer his friend, he often wrote in praise of Krishna. For instance, in June 1939, he said, 'If we have truly heard him there will be no more dungeons in our lives, only gardens.'[4] Even after Krishna had broken with Theosophy, and despite his other statements, Arundale continued writing for the *Theosophist* in praise of Krishna. He wrote an article 'The Wonderfulness of Krishnamurti'.[5] In 1936, he wrote, 'Krishnamurti has immensely widened our understanding of Theosophy, and has detached us from forms and words and subserviences in order to set us face to face, not with his life but with our own individual lives.'

During these years two of Krishna's friends died – Jadu (Jadunandan Prasad) in August 1931, which deeply affected him, and V. Patwardhan in 1939. Rosalind and Rajagopal remained his good friends. Rajagopal continued to be his manager, organize his trips, accompany him on most of his travels, take care of donations and expenses, and transcribe and edit his talks. Though Krishna had not got on earlier with Jinarajadasa, he was Krishna's friend and well-wisher. On his visits to India, they met, but Krishna refused to enter the Theosophical Society, as George Arundale was president.

Lady Emily remained devoted to him but was unable to understand his new philosophy. This led to her having a closer relationship with her husband and to an appreciation of her husband's views of the Theosophists.[6] Even so, she was Krishna's special friend, and over the next few years, he continuously tried to explain and share his ideas with her. Krishna described his ecstatic joy at the changes taking place within him, the glorious silence that he experienced, the immensity of love. He tried to explain how to reach this through alertness and awareness of the present, free from ideas and beliefs.[7]

Among new friends, Krishna met Vanda Passigli in Rome in 1937. She was known as Vanda Scaravelli after her marriage to musician and philosophy professor Marchese Luigi Scaravelli in 1940. Vanda played an important part in his life for many years. He also became close to Carlo and Nadine Suares, who were of Egyptian origin, but settled in Paris. Krishna stayed with them, first on visits to Alexandria and later in Paris. They helped with translating his talks, and later Carlo wrote a book about him. Among other new friends, Aldous Huxley was the most important, even though they would meet more often during the war years. Krishna first met Huxley in April 1938 when he came to Ojai with his wife Maria and his friend Gerald Heard. Krishna admired his

wide knowledge and experience, while Huxley himself was seeking a mystical experience. Later Huxley encouraged him to start writing, and Krishna began noting down his observations, which were published as *Commentaries on Living*.

In 1930, Rosalind became pregnant. She and Rajagopal were keen on a child, but she wondered what Krishna would say. He had been against not only marriage but also children, following the Theosophical principle that devotion to the 'work' was more important than anything else. He was not happy when he heard the news, but then he accepted it.[8] He continued to write loving letters to Rosalind throughout her pregnancy.

The most important relationships of these years were those with Rosalind and Rajagopal. The three were very different by nature and personality, which is best described by Radha Rajagopal Sloss, Rosalind and Rajagopal's daughter, who shared a close relationship with all three of them. Rosalind was attractive, nurturing and very capable. Whenever he was ill, Krishna turned to Rosalind for comfort. He used to get into Rosalind's bed and she would hold him as if he were a small boy.[9] Initially, she would tell Raja about these episodes, which had no sexual component, and he accepted them at face value. Rosalind had a deep interest and talent for fashion design. This interest remained throughout her life, and she usually made her own and Radha's clothes, as well as shirts for Krishna and Rajagopal, and Krishna's nightshirts. She was a vegetarian and also a good cook, and had no problem cooking for large numbers of people. Later, she ran the Happy Valley School and demonstrated advanced ideas on education.

Rajagopal was handsome, intellectual and brilliant, dependable and capable. Yet he was not all serious, and had a stock of jokes and an infectious laugh. He raised the necessary funds, edited and published Krishna's talks, and

took care of everything he required, including travel. Rajagopal was a workaholic, working late into the night and sleeping late in the morning. He was a coffee drinker, did not exercise, and as long as the food was vegetarian, he was not particular about what he ate. Radha describes him as 'painfully meticulous about everything.'[10] He was also an excellent chess player.

Krishna liked to live a very organized life, rising early and sleeping early, taking great care of his food and exercise. It became a habit for him to go for long walks in the early evening. In between his talks, he rested and read mainly detective fiction. However, he told Rom Landau in 1934 that he read a lot of different books. '"I am not a specialist of any kind," he said. "I read everything that seems interesting Huxley, Lawrence, Joyce, Andre Gide."'[11] By 1934, Krishna had achieved worldwide fame, and books began to be written on him. He never directly involved himself with property or money and hardly knew how to use money. He had depended on Theosophists and later on Rajagopal to generate and provide funds for land, salaries and travel. He was generous and often made promises to people which Raja had to fulfill. Krishna played tennis and golf, but he could not focus on a game like chess and, according to Radha Sloss, enjoyed games that did not require much thinking. He was fond of fast and luxury cars.

Rajagopal and Krishna's different personalities began to lead to tensions. Visiting Athens in 1930, there had been a major conflict, and Krishna proceeded on his own to Romania, whereas Rajagopal went to Ommen where Rosalind stayed, both preparing to return to the USA. But in December, Rajagopal heard that Krishna had been poisoned in Romania, perhaps as part of a political plot. Rajagopal's conscientious nature forced him to go to his rescue in January instead of returning to the US. Krishna took a long time to recover, and though he and Rajagopal were back in

Ommen in April, Raja could return to Ojai to meet his new-born daughter only in September 1931, two months after baby Radha had been born in July. Rajagopal then told Rosalind that now that they had a child, they need not live together as man and wife. This was in line with Theosophical teachings, which recommended sex only for procreation, but when Rajagopal said they could live independent lives while remaining married, Rosalind believed it left her free to pursue another relationship.[12] However, if Raja was thinking along Theosophical or traditional Indian lines, this could hardly have been what he meant. Based on where Raja and Krishna were at the time the baby was conceived, the biographer C.V. Williams suggests that Radha was in fact Krishna's child,[13] and that realizing this Rajagopal moved away from a physical relationship with Rosalind. Williams, however, did not understand the emphasis on celibacy in the Theosophical tenets, which Rajagopal seems to have adhered to for many years. Also, though there was never a DNA test, early photographs show the clear resemblance between Radha and Rajagopal.

Krishna returned to Ojai only in October, and his first thought on seeing Radha was whether the baby could be Nitya reborn? He had been against them having a child, but now he became protective and devoted to Radha, while Rajagopal remained busy with his work. Krishna helped in changing the baby's diapers, rocked her to sleep and even gave her oil massages. When in Ojai, Rajagopal, Rosalind and Radha lived in Arya Vihar, Rajagopal and Rosalind in separate rooms, while Krishna lived in the nearby Pine Cottage.

Both Krishna and Rajagopal were prone to illness, and in 1931, Rajagopal underwent a sinus operation. He also suffered from arthritis and other ailments, while Krishna suffered from frequent episodes of bronchitis, hay fever and kidney trouble.

According to Rosalind, it was in 1932, after a very successful talk at the Ojai Camp, that at night Krishna left Pine Cottage and snuggled into bed with Rosalind. A sexual relationship then started which continued for the next 20 years and more. Rajagopal did not know about this relationship until many years later, and very few knew about it or even suspected it. Radha was aware that there was a special relationship but did not give it much thought. Based on what Rosalind told her years later, she says that Nitya had been Rosalind's special love, but they had never even kissed. She always had nostalgia about Nitya and often spoke to Radha about spending time with him, reading and singing together.

Rajagopal and Rosalind shared mutual respect and a solid friendship, but Krishna provided the warmth and affection that was lacking in her marriage.[14] C.V. Williams provides many details of Krishna's letters to Rosalind that Williams was able to access. It would seem from these letters that Krishna was more keen on the relationship, and Rosalind somewhat restrained. There were petty quarrels between them and this upset him, at one time he said he came home and wept. She was in her Hollywood house, and he longed to go there to meet her. He wrote in one letter that he was 'intoxicated, transfigured, overwhelmed, his heart open and defenceless'. He had seen the whole world in that love.[15] Radha recounts that Krishna wrote a letter to Rajagopal stating that he loved Rosalind and the baby and wanted to marry Rosalind. Rosalind saw the letter and presumed that even if nothing had outwardly changed, at least Rajagopal knew about it. Later though she would discover that the letter had not been delivered and he knew nothing. But Rajagopal did feel left out and became more and more involved in his work. On the South America tour, Rajagopal was puzzled by the fact that Krishna wrote to Rosalind every day, in diary form. He set up the office of the Star Publishing

Trust in the Hollywood foothills, near Theosophical Society land, and spent a lot of time there. Erma and Sophia, Rosalind's sister and mother, lived nearby and he was friendly with them. Rajagopal was loaded with work, as he had to manage the finances, various trust funds, arrange for talks and travel, edit Krishna's writings and his talks, and also keep accounts, pay taxes and acquire the necessary visas for travel.

Rom Landau, a sculptor, author and educator interviewed Krishna for a book in 1934. He provides a portrait of him at this time. He says: 'I had not seen him for a number of years. There was still the graceful slenderness of appearance, but the face had no longer its former boyish smoothness. Seven years ago he had radiated nothing so strongly as beauty and, though already older, he had looked a youth in his early twenties. Now the cheeks seemed hollower, and under the eyes there were deep shadows. Silver threads ran through the thick black hair, and the lines of the face betrayed, perhaps, some hidden worry or conflict or was this merely the evidence of increased maturity?'

At this time Krishna was almost 40 years old. Krishna also told him two things that have relevance to his love for Rosalind. 'I asked Krishnamurti whether he thought it wrong for people with a very strong sexual impulse to give way to it. "Nothing is wrong if it is the result of something that is really within you," was his answer. Follow your urge, if it is not created by artificial stimuli but is burning within you and there will be no sex problem in your life. A problem only arises when something within us that is real is opposed by intellectual considerations.' But Krishna found all the advertisements using women to promote sales objectionable. '"I am not a moralist," Krishnamurti added after a pause; "I have nothing against sex, and I am against sex suppression, sex hypocrisy and even what is called sexual self-discipline, which is only a specific form of hypocrisy. But I don't want sex to be cheapened, to be

introduced into all those forms of life where it does not belong."'

Krishna also said, 'For me this problem does not exist … after all, sex is an expression of love, isn't it? I personally derive as much joy from touching the hand of a person I am fond of as another might get from sexual intercourse.' Coincidentally, he said the same thing in 1985 to P. Krishna.

He said that personal love did not exist for him and that he loved everyone equally. 'Personal love does not exist for me. Love is for me a constant inner state. It does not matter to me whether I am now with you, with my brother or with an utter stranger I have the same feeling of affection for all and each of you.' In response to a question he said, 'There aren't any people I dislike…. Love is simply there like the colour of my skin, the sound of my voice, no matter what I do…. And I feel this unity not only with human beings. I feel it with trees, with the sea, with the whole world around me.'[16] This sort of love is considered a hallmark of spiritual enlightenment.

Yet he continued to write these very personal letters to Rosalind, expressing his love for her and not just for the universe. Was he then just telling Rom Landau what he thought should be said? Or was he talking about two entirely different aspects of himself?

Sara and Robert Logan became an important part of their lives having known Rosalind since 1926. They stayed in Sarobia but bought the guest house behind Arya Vihar, along with land and two cottages, and often visited, later moving there. They were Theosophists and vegetarians who even campaigned against leather and fur, something rare in those days. They soon developed a deep interest in Krishnamurti's teachings. Also based in Ojai were Rosalind's sister Grace, her husband Willie Weidemann and their son David who was friendly with young Radha. At Rajagopal's request, Willie looked after the orange grove at Arya Vihar

and became his friend and business manager, even though he was not interested in Krishna's philosophy.

Rosalind became pregnant again in 1935 but had an abortion, she said, for her own health reasons and also to protect Krishna, the only person who knew about it. On his South American trip, Krishna was accompanied by Rajagopal and Byron Casselberry, who worked for Rajagopal, while Rosalind stayed behind. He wrote loving letters to Rosalind every day, indicating his continuing deep and intense love for her.[17] But on this trip there was a crisis and it was cut short with Rajagopal leaving Krishna with Byron Casselberry and departing. It seems that Krishna's frequent changes in plan without consulting Rajagopal was the main problem. In later years, Krishna had many accusations to make against Rajagopal, but here Radha records that after being questioned by Rajagopal about the changing plans, Krishna slapped him and this was not the only time it happened.[18] Conflicts continued between the two of them but were usually not brought into the open. Rosalind became pregnant again in 1937 but miscarried. Krishna was responsible for both pregnancies and surrounded her with love and affection after her abortion and miscarriage.

Sara Logan, not realizing that Rosalind and Rajagopal lived separately, got an apartment constructed for them on the second floor of Arya Vihar, as she felt it would help Rajagopal's rheumatism to sleep at an upper level. But when Rajagopal was away, Radha used to see Krishna creeping up the stairs with a rose in his hand, wearing the silk nightshirts that Rosalind had made for him.

Life in Ojai was entertaining and fun with frequent visitors. They met and mixed with prominent people. Anita Loos, dramatist and screenwriter, describes a picnic that took place in 1938 in Ojai with a vast array of distinguished yet oddly dressed characters. There was Krishna, and Theosophists from India, the Indian ladies wearing saris;

Aldous and Maria Huxley, their son Mathew, Bertrand Russell, Paulette Goddard, Charlie Chaplain, Christopher Isherwood and Greta Garbo. Anita says, ‘The picnic gear was as unusual as the cast of characters. Krishnamurti and his Indian friends, forbidden to cook their food or eat from vessels that had been contaminated by animal food, were weighed down with crockery and an assortment of clattering pots and pans.’ After making a fire, ‘Krishnamurti and the Indian delegation set about making their rice.’ In an amusing incident, the sheriff asked them to leave and refused to believe who they were. It is clear from this description that Krishna continued with his Brahmanical practice of not eating from common vessels.[19] Frieda Lawrence, married to D.H. Lawrence, was another visitor to Ojai at this time.

A couple of years earlier, in 1936, there was a strange incident with Helen and her husband Scott Nearing. That year, she wrote a warm letter to Krishna wanting to meet him, but he was not enthusiastic.[20] Then in August she attempted to meet him at Ommen, where a small gathering was taking place. She and Scott stayed with the Baron Philip van Pallandt, where she had initially met Krishna, but this time, he or his manager Folkersma informed the police about Scott being a ‘dangerous presence’, as he was a known socialist. It seemed important to Krishna to keep on the right side of authority in order to have the freedom to speak, but Scott referred to it as ‘perfidy’.

Krishna’s talks were attracting people from all walks of life. After the talks, he used to give short interviews to those who wanted to meet him, and many were inspired by him to alter their way of life. In 1930, Harry Wolfe, a businessman dealing in diamonds, records how listening to Krishna and an interview with him gave him insight into his own business practices and caused him to change. He made less money but felt more satisfied.[21]

Books continued to be written about Krishna. Apart from Rom Landau's book which was on him and other gurus, Ludowic Rehault was among those who wrote books on Krishnamurti. In *Krishnamurti et l'individualisme* and *L'instructeur du monde*, published in 1934, he discusses Krishna's concept of individualism, which is related to spiritual independence and creative power. Carlo Suares (1892–1976), artist, writer and Kabbalist, who for many years maintained a friendship with Krishnamurti, also wrote on him, one of his books being *Krishnamurti and the Unity of Man* published in 1953.

The Second Phase: 1939–1947

From 1939 to 1947, Krishna did not travel much, remaining mostly in Ojai. The main reason for this was the Second World War. He held group discussions at Hollywood and Ojai, and saw a lot of the Huxleys. In spring 1940, he gave eight talks at the Oak Grove in Ojai, but this was at the height of the World War, and his comments against the war were not appreciated. He then went to stay with the Logans in Sarobia at the end of August and spoke at a gathering there, which was to be his last public talk until 1944.

In the summer of 1939, Krishna, Rosalind and Radha stayed in the Berkeley's grand house in Santa Barbara, while Rajagopal went to Europe. The Earl of Berkeley and his American wife Molly were good friends of Rosalind. Around this time, Rosalind was again pregnant and thought of having the child, but as Krishna objected, it led to another abortion.[22] Despite this, their relationship continued to be warm and loving. Krishna used to present Rosalind with fresh flowers and said one should not smell flowers before gifting them, as it detracted from them – this is an idea well known in Hinduism, as according to tradition, flowers gifted to deities should not be smelt as it is believed that they lose

their value. It is another example of Krishna's knowledge of traditions and the influence some Hindu ideas had on him.

Rajagopal returned from Europe in September 1939. Having seen the situation in Germany, he believed Hitler would soon reach Holland and urged his Jewish friends to escape. One family, Annie and James Vigeveno, followed his advice and reached the US safely. Many of Annie's German relatives died in concentration camps. The Vigevenos brought their art collection with them and set up an art gallery in Los Angeles. James later began helping Raja in his work.

During the Second World War, there was a terrible situation in Holland and the area of the Star Camp at Ommen was used as a transit concentration camp by the Germans. Even Baron Philip van Pallandt was sent to Buchenwald.[23] He and others were kept separately as reprisals for the German prisoners taken in the Dutch Indies and consequently weren't treated as badly as the Jews and other prisoners. Eerde and Ommen were freed in April 1945.

Even while the war continued, life in Ojai seemed to be both harmonious and fun. Radha had a special name for Krishna – she called him Krinsh – and provides delightful descriptions of their relationship. He was never cross, almost always ready to play and fond of animals. He was someone she and her cousin David loved to play pranks on and who joined in the fun. Whether it was serving him a drink that looked like orange juice but wasn't, placing frogs in his bed or dumping pails of water on his head from trees while he walked underneath, he always reacted as they hoped and never scolded them. Pranks did not go with Rajagopal's nature, who instead spent time teaching Radha, even before she had started school. When Radha began going to school, Krishna walked with her to the bus stop and waited for her on her return, always behind a wall so that she wouldn't feel embarrassed by his presence.[24]

One day, however, when Radha told Krishna about how she and David went swimming in reservoirs on neighbouring ranches, he offered no criticism and promised not to tell on them but later told Rosalind. He may have been justified as this activity was very dangerous, but Radha says she ceased to trust him and from then onwards confided in and consulted Rajagopal. But this seems to have taken place in 1939 when she was just around eight years old, surely not something to keep in mind for the rest of her life.

In 1941–42, Krishna went twice with the Rajagopal family to the Sequoia National Park in the north of Ojai, and in September 1942, stayed there alone for three weeks in a log cabin. He recounted later that this was a very peaceful time when he had one music record with him – *Beethoven's 9th Symphony* – and played it repeatedly. He always liked a routine and therefore put the record on at 11 am every day. It remained one of his favourite pieces of music throughout his life. There were other trips to Sequoia too. Radha's recollections of their visits include those of her father reading her stories from the Bible, while one summer Krishna read Dostoyevsky's *The Idiot*.

During the rest of the war years, Krishna remained in Ojai, helping Rosalind in vegetable and fruit farming and bee-keeping along with caring for chickens and a cow. The produce from this mini-farm formed part of their food at a time of rationing and shortages. Radha provides some details on how though Krishna was ready to milk the cow that Radha had named Iolanthe, he always had icy fingers, which the cow obviously didn't like.[25] Krishna was, however, ready to do any kind of work, including removing cowpats and putting them in the compost, hosing the barn, washing dishes and helping in the vegetable garden. They had 80 chickens, and he assisted in feeding and sorting eggs. He also helped to build the chicken coop. A second cow, Tina, was bought. In the 1940s, they were allowed to employ

some conscientious objectors, who had refused to participate in the war. Among them was William (Bill) Quinn, with a degree from Harvard and a fondness for Henry David Thoreau, who also loved animals and helped in caring for them. Quinn wrote a book on Krishnamurti titled *The Meditative Mind*. Later Quinn became the co-founder of the Esalen Institute, Big Sur, California. He adds to the description of those years. Only he, Krishna, Radha and Rosalind were in Arya Vihar, while Rajagopal was 'seldom around'. They lived mostly on their own produce because of war time rationing. He says, 'Rosalind, always cheerfully industrious, made cottage cheese and butter, and baked a wonderful whole wheat bread. She cooked our meals.'[26] Krishna and William Quinn washed the dishes. Radha notes[27] that during the war years Rosalind worked from 6 am to well after dinner.

At Christmas in Ojai, though none of them were religious, Radha records that they enjoyed some festivities and Christmas carols, but Krishna made them all uncomfortable as he 'disliked the very idea of Christmas'.[28] It was during these years that the Huxleys spent a lot of time in Ojai. Aldous Huxley and his wife Maria had both become vegetarians, and he and Krishna enjoyed nature walks together, the knowledgeable Aldous knowing all the names of the plants, flowers and butterflies. Huxley was like a walking encyclopaedia, with a tremendous knowledge of books, philosophy and music. They spent evenings together, sometimes playing Monopoly. Krishna, according to Radha, always left for his cottage at 9 pm, never staying up late. He and Robert Logan both had Patek Philippe watches, which they would align with the exact time on the radio. It was an obsession with Krishna, who did not like his watch to be even one second fast or slow.

Huxley was a pacifist who wrote and spoke against the war, and during the war years other pacifists gathered in

Ojai. Gerald Heard, who had been friendly with Krishna, became an ascetic and a sort of a guru. He founded Trabuco College, a spiritual centre, in 1942, was recognized as a renowned author and philosopher and wrote a number of books, influencing Huxley and the poet W.H. Auden. He continued to attract students or disciples in succeeding years. He also wrote detective fiction and ghost stories.

On the whole, Rajagopal seemed to live his own life, buried in work. In 1942, he moved the office of the Star Trust from Hollywood to Ojai. An office and fireproof room with an apartment above was constructed for him not far from Pine Cottage. Rajagopal did not move back into Arya Vihar and visited only for dinner. Willie Weidemann helped Rajagopal with the Star publishing work as well as with accounts.

William Quinn says that Krishna personally ‘meditated’, that is, he would decide on a time and place, ‘then sat, receptive and available if something should happen, but not in a state of expectation’. William had questioned him further on this, and Krishna said it was not something fixed. He had not been able to meditate in the morning for three days because of a cold, but then he did, and it was intense. Krishna said, ‘I let it go only so far, lest it burn out the orgasm!’ But the meditation that came upon him unexpectedly, as when walking, was the best.

When asked about what Krishna said about personal love, William responded, ‘He said it was an issue everyone had to work out for themselves, and you couldn’t say that you must be chaste, or that personal love and sexuality would be inimical to the spiritual life.’ William added,‘Throughout his life he had any number of intimate and long-lasting friendships, among them many women.’ On a question whether Krishna felt that through personal love one could get a kind of liberation, William said, in a sense, as long as it was not a selfish love. He then went on to describe life in Ojai in the war years. Though William had not known

Krishna in his early years, he did not feel he was different from birth but that he reached his mature position through hard work.[29]

Krishna's thinking process continued during his solitary walks that he took at this time. In 1942, he wrote to Lady Emily that his inward life was creative and joyous, but two of her grandsons had died in the war, and she could not empathize. Krishna reiterated in a letter on 14 April, 'I don't think any evil can be overcome by brutality, torture or enslavement; evil can be overcome by something that's not the outcome of evil. War is a result of our so-called peace which is a series of everyday brutalities, exploitations, narrowness and so on.' Because of his anti-war statements, he had a problem acquiring an extension on his visa. Sidney Field, an American writer friend of Krishnamurti, records that his anti-war comments in his talks led to conflicts in his pro- and anti-war audience. People would rudely interrupt him, but he would only say, 'The war that you should be concerned about is within you not outside.'[30] He was also the focus of scrutiny and suspicion by the Federal Bureau of Investigation (FBI).

In 1944, K resumed giving talks at the Oak Grove in Ojai. The Star Publishing Trust was now known as Krishnamurti Writings Inc (KWINC), and these talks were published by KWINC the following year. At this time, Krishna and Rajagopal were the two main trustees, with the power to appoint three more. All donations went to KWINC.

On 1 October 1946, the Happy Valley School was inaugurated in Ojai, on the land bought by Mrs Besant 20 years ago. The first school board consisted of Dr Guido Ferrando, Wallace Burr, Aldous Huxley, Muriel Payne (from the Litchfield School in England) and Rosalind Rajagopal. A trust, the Happy Valley Association, had been set up. Initially, there were 10 students, three teachers, and also three dogs![31] The school was run by Rosalind. Though the

Happy Valley land had been bought by Mrs Besant, there was still a huge mortgage to be paid. Robert Logan and Louis Zalk took on the responsibility. In 1945, Robert and Louis bought the old Star Camp cafeteria building and bathhouses from KWINC.

The Happy Valley land was 15 miles away. Dr Guido Ferrando, who was one of the inspirations for the school, was a philosophy professor from Vassar who had moved to Ojai and had progressive educational ideas, somewhat similar to those of Krishna.

In 1946, a gathering took place at Sarobia, the first since 1940. Rosalind went there along with Krishna to meet prospective parents and encourage students to join the new school, but before the school opened, she slipped and broke her ankle. Nine students were admitted as boarders and stayed at Arya Vihar. Rosalind had to take care of them, and in addition, Krishna fell ill with a high fever and a kidney infection. He would not let anyone near him apart from Rosalind, and she had to nurse him day and night, despite her broken ankle which was in plaster. Krishna was moved from Pine Cottage to Arya Vihar, and Rosalind cared for him as she once had for Nitya, in the very same room where Nitya had died.[32] While nursing him, she had to crawl around as using her crutches was not convenient. After six weeks, Krishna began to improve, but he took six months to recover fully and his planned trip to India had to be postponed. The young students staying in Arya Vihar cooperated and kept relatively quiet during his illness. But Radha reports that Rosalind felt emotionally and physically drained from the years of hard work, and lately the additional strain of looking after Krishna, coupled with her involvement in the school, had taken its toll. Though they had shared a lot over the last seven years, Radha says about Rosalind, ‘She had begun to feel Krishna’s constant

presence and needs taxing. She welcomed the thought of a little space and time apart from him.'[33]

Krishna too must have been keen to start moving freely and giving talks in various countries as he used to. There were problems with his visa, but it was extended and he remained in Ojai until September 1947.

George Arundale died in August 1945. He had been a popular figure, empathetic to his students and well-liked by his friends. Rukmini recorded that he played the piano well, composed music and knew a lot about art. In 1925, he had joined the Liberal Catholic Church. George was also known for organizing the Boy Scout Movement in India and the Madras Labour Union between1924 and 1926. In 1926, he was general secretary of the Theosophical Society in Australia, again closely associated with Leadbeater. He wrote a number of books and over 2,000 articles, and his educational ideas influenced those of the young Krishnamurti. As president he revitalized the Theosophical Society and set up a Peace and Reconstruction Society in 1940 and, aimed at promoting world peace after the war. But he died on 12 August1945, just a few days after the Second World War ended. During his life he, too, underwent many changes. In the 1940s, he ended his association with co-masonry, the Liberal Catholic Church and the Esoteric Section, stating that only brotherhood was necessary. 'Together differently' was his motto for the Theosophical Society, as he believed that different views enriched the organization. George also continued to be involved in politics after Annie Besant's death and supported Mahatma Gandhi. In 1944, he was in communication with political leaders including Mohammad Ali Jinnah, suggesting they all come together with a national consensus on various issues.[34]

In 1945, the Huxleys founded a home in Wrightwood, a mountain town in California, and Radha, Rosalind and

Krishna, and occasionally Rajagopal, spent some time there. The Huxleys did not permanently settle in Wrighthood until 1947. There was a cabin nearby which Krishna was attracted to, and Rajagopal somehow arranged to buy it for him. It was renamed Greenwood Gate. Radha remarks[35] that Krishna did not like the sun and that is what he appreciated about Greenwood Gate, as it was shaded by tall pine trees. Long ago he had suffered from sunstroke, and throughout his life he carried a large white umbrella if it was sunny.[36]

By September 1945, Huxley's *The Perennial Philosophy* was published. Its focus was the one divine reality behind all forms and beings, and it is clear from its contents that he was not solely influenced by Krishna's philosophy, despite being good friends with him. Instead he drew on both eastern and western mystical traditions and was influenced by Swami Prabhavananda of the Vedanta Society, which also influenced Gerard Heard and the poet Isherwood. Huxley, experimenting with mescaline, wrote about his experiences in *The Doors of Perception*, published in 1954, and *Heaven and Hell* published in 1956, while Krishna was totally against drugs and such experimentation.

While staying in Wrightwood, they used to go to Ojai occasionally to replenish provisions and once a week to the Safeway in San Bernardino which was around 33 miles away. Ojai was much further, a driving distance of 125–150 miles. Radha says, 'Very occasionally we could persuade Krinsh to go to a movie down there (San Bernardino) with us. He refused to go to romantic films but enjoyed Westerns. Whenever there was a kissing scene he covered his eyes in horror and said, "What rot!"'[37] There was a lot of work to do even in Wrightwood. Rosalind and Krishna planted roses, and together made a bathroom in the garage for Krishna who used to rise early.[38]

Radha also records that Krishna had an affinity with the world of actors and used to tell her he would like to write

just one Broadway hit to see how it feels or one best-selling detective novel. To K, all political and religious leaders were on the wrong path. Nor did he like intellectuals. Despite him enjoying Aldous' company, Radha remembered him saying about Aldous, 'his mind is like a wastebasket'.[39] He later made this statement to other people too.

On the whole, these were years of harmony and peace. Krishna seemed to be happy with Rosalind and enjoyed his time with the young children, Radha and David. Though Rajagopal was staying separately, Krishna and Rajagopal still appeared to be good friends, despite the occasional disagreement. This is indicated by Radha's report that Krishna used to often take breakfast on a tray to Rajagopal when he was staying in his own house near Pine Cottage and that when Krishna was seriously ill, Rajagopal was deeply upset and expressed his love and concern for him to Radha. The 'process' did not occur, but on Krishna's long walks, there were new insights.

The closeness Krishna himself felt to Rajagopal is indicated in a letter-cum-will that Krishna wrote to him before leaving for India in 1947. It stated that in the event of his death, Rajagopal was to be in complete control of KWINC, which was the only legal body in charge of his properties and his work. He hoped that Rajagopal would continue to be its president until his death or unless ill health did not permit it. Arya Vihar was to be the home of Rajagopal, Rosalind and Radha as long as they lived. This, he said, was his last will and testament. He had made a separate will for any personal property, and Rajagopal was both executor and beneficiary of that.[40]

Yet later, Krishna seemed to have nothing good to say about these years or about the people he was once so close to.

The Third Phase: 1947–1968

The war was over, and Krishna had recovered from his recent illness. He was restless to resume his travels and talks, and particularly wanted to visit India. During these years, he spent a lot of time in India, even while giving talks in many parts of the world and also took breaks from speaking, at times remaining in semi-retreat. In India, old and new friends gathered around him, while in Ojai, strained relations between him and Rosalind and Rajagopal led him to totally disassociate himself from KWINC in 1968.

On this first trip after so many years, Krishna was away from Ojai for 19 months, between September 1947 and April 1949. Most of this time was spent in India, except for a stop of a few weeks in London to meet Lady Emily, whose husband had died in 1944. Lady Emily retained her deep affection for him, and Krishna continued to meet her whenever he was in London. She no longer travelled across the world to be with him. And there were moments of ill-feeling and irritation centred around the book she had written on him, titled *Candles in the Sun*. After first agreeing to its publication, Krishna categorically refused to allow it to be published until she had modified it.

On this first trip to India after the war, Rajagopal accompanied Krishna only up to London by ship, remaining in Europe while Krishna proceeded to India on his own, taking a flight to India for the first time, as flying had become more common. It was perhaps because Rajagopal was not with him that Krishna not only met old friends but also gathered new people around him at this time. Landing in Bombay, Krishna also visited other places including Madras, Ooty, Rajghat in Benares and Rishi Valley, and also gave talks in Bombay.

Meanwhile, India had gained independence on 15 August 1947. Though Mary Lutyens[41] says Krishna immediately opted for Indian citizenship rather than British, this is one of the many myths created about him as the choice did not

exist. In 1947, there were no choices to be made as India was still in a state of flux, and later Krishna would automatically qualify as an Indian citizen. Despite being British subjects before independence, Indians were not offered the choice to retain British citizenship. It was later selectively offered to some citizens of Commonwealth countries but not to those in India–Pakistan, who were allowed to apply for British citizenship only if they could prove some British ancestry.

In September when Krishna reached India, partition riots were taking place, and refugees were streaming in from across the border. There were massacres, blood and death. Mahatma Gandhi was in despair, and Krishna was still in India when he was assassinated on 30 January 1948. Yet throughout his talks, K insisted that each person was responsible for what was happening and that only individual transformation could bring about peace.

In Bombay, Krishna stayed with his old friend Ratansi Morarji. Many people came to meet him, and among them were the sisters Nandini Mehta and Pupul Jayakar. Nandini's father-in-law, Sir Chunilal Mehta, had been following Krishna from before the war. He took Nandini with him to listen to Krishna's talks, which affected her deeply and brought about a transformation in her life. Chunilal's son Bhagwan and Nandini had three children but a difficult marriage in which Nandini felt oppressed. A few months after listening to and meeting K, Nandini gained the courage to stand up to her husband and refused sexual relations with him. This led to further problems of anger and violence from her husband. After Krishna had left India, she filed for divorce on grounds of cruelty. The case was a high profile one, and passages were read out from Krishna's teachings, stating that she had been influenced by him. On the whole, there was no suggestion of any impropriety, as Sir Chunilal Mehta remained a follower of Krishna and said that Nandini was misled. Bhagwan, though, said he believed Krishna was

‘after his wife’. Nandini lost her case and her children, but she remained a special friend for K who continued to guide her. In 1954, she founded Bal Anand, a school for street children in Bombay.

Krishna met Pupul Jayakar in 1948. Married with one daughter, she nevertheless had a life and career of her own. She had promoted and helped revive India’s arts and crafts, and was friendly with prominent people in society and politics. Maurice Frydman, a Polish engineer, who had been a *sanyasi*, a follower of Gandhi, and of the noted sage Ramana Maharshi, also visited Krishna while Jamnadas Dwarkadas was another old friend. Krishna also went to Madras, staying with his long-time devoted associate, R. Madhavachari, an engineer who had helped in the construction of Rishi Valley. Jinarajadasa, Krishna’s old friend and tutor, was now the president of the Theosophical Society, and often came to see him urging him to visit the Society, stating that he was always welcome. K, however, refused. Sunanda, a young graduate of Madras University, was swept away by Krishna’s aura and presence and would come to devote much of her life to his work. Dr S. Balasundaram, a young scientist in the Indian Institute of Science at Bangalore (now Bengaluru), was also drawn into this circle. B. Sanjiva Rao, another old associate, responsible for buying the land and organizing the construction of the Rajghat Besant School, returned to Bombay with Krishna. The brothers Rao Sahib Patwardhan and Achyut Patwardhan met him in Bombay and were to soon start working for him. Sunanda later obtained a PhD from Madras University and married Pama Patwardhan, who was a partner in Orient Longman Publishers. Rao Sahib (Purushottam) and Achyut, Pama’s elder brothers, had been freedom fighters and had known Krishna from before the war. All these people would be closely involved in Krishna’s work in India. Sunanda became Krishna’s secretary, and she and Pama took care of Vasanta Vihar for several years. On Krishna’s request,

Achyut set up an agricultural institute near the Rajghat School. Dr S. Balasundaram later became principal of Rishi Valley School. R. Madhavachari was also secretary of KWINC in India. He arranged Krishna's talks and travels in India. Shanta Rao was another presence in these early days. A classical dancer, she would soon become well-known in India. When Krishna came to Madras in 1947, Vasanta Vihar was not available; it had been rented out. Madhavachari persuaded a friend of his to buy a property where K could stay, which cost Rs 45,000 and was located at Sterling Road. Here Shanta spent the day in the verandah outside Krishna's room having discussions with him, while taking care of him. She had free access to Krishna, but she decided who would meet him and was referred to as his *dvarapala* (door-keeper). Madhavachari did not like this but provided her with whatever she required according to Krishna's instructions. Later, in July–August 1948 when Krishna was in Bangalore, Shanta stayed nearby. Staying with her was H.H. Razzak from New York, while Maurice Frydman was in love with her. At the same time, Shanta believed that Krishna was in love with her and followed him around, according to Balasundaram.[42]

During these years, Krishna also looked into the affairs of the two schools in India at Rajghat and Rishi Valley. He met Prime Minister Jawaharlal Nehru both in Ooty and in Delhi. Nehru conveyed to him his anguish over the violence accompanying independence, and they had a dialogue on right action and on good and evil. After one meeting, K remarked that Nehru's fine, sensitive mind was wasted in politics.[43] As seen earlier, there is no record of the process taking place in Ojai during the war years, but in India, it started again on this first visit. In May 1948, K went to Ooty for a rest, staying in a house owned by some friends. He requested Nandini and Pupul to join him, and they stayed in a hotel nearby. There were several occurrences of the

process in May and June that were observed by the sisters who at this time did not know anything of his early life. He had tremendous pain in his back and neck. He would leave his body and talk differently. On one occasion (30 May) after he ‘came back’, he said, ‘Deep inside me I know what has happened. I have been stocked with gasoline. The tank is full.’ Pupul Jayakar records that they felt something tremendous in the room, and he said, ‘My face will be different tomorrow … I will be like a raindrop, spotless.’ He also referred to ‘they’ who were very careful with the body. ‘They know how much the body can stand.’ On 17 and 18 June 1948, the process seemed to take place while he went for a solitary walk. On 17 June, when he got back, he said, ‘Something happened and they rushed back but I do not know whether I returned. There may be bits of me lying on the road.’ The next day when he returned, he said, ‘Do you know I found out what happened to me on that walk. He came fully and took complete charge. That is why I did not know if I had returned. I knew nothing. They have burnt me so that there can be more emptiness. They want to see how much of him can come.’ The sisters felt a throbbing energy filling the room. At one point, he also asked if it was Rosalind who was there, indicating that he was still deeply attached to her.[44]

As Mary Lutyens points out,[45] there seemed to be three entities other than ‘they’. There was the body left behind, often with the presence of the child-self; Krishna himself who would leave the body and return; ‘he’ who came fully and took charge. Were they different beings, or were they aspects of Krishna? His words seem to point to someone else, perhaps the Lord Maitreya, as he said, ‘they want to see how much of him can come’.

Krishna had been away from Rosalind for long periods in 1948 and 1949, and while he was away, he constantly wrote letters to her. As in his earlier letters in the 1930s, he said

he loved her and shared his thoughts and experiences. After returning to Ojai in April 1949, Krishna, Rosalind and Radha spent the summer in Wrightwood. Radha was preparing for college and Rosalind was sewing clothes for her, but Radha sensed that things were not harmonious between Rosalind and Krishna. Serious tensions began when Krishna inadvertently called Rosalind ‘Nandini’ on two occasions. Rosalind was suspicious and seemed to expect fidelity and truthfulness in the relationship.[46] Krishna was again in India in November 1949 and continued to give talks at various places, including for the first time in Colombo in January 1950. This was an important talk where in response to a question he emphasized that a fundamental, radical revolution was required but one that could not be based on ideas, because ‘ideals, beliefs, ideologies, dogmas, prevent action’.

Some months later Rosalind saw an article on Krishna and Nandini’s relationship in *Time* magazine, titled ‘Revolt of a Doormat’,[47] stating that it was listening to Krishna that led to problems in Nandini’s marriage. It quoted Krishnamurti, ‘If you are dominant and you make her your doormat, you say I am happily married.’ The article provided details about the divorce case. Rosalind’s suspicions increased. In 1950, she went to London after many years, where she heard many rumours about Krishna, and then to Paris in April where she was to meet with Rajagopal and Krishna. Rajagopal was already there and she confessed to the story of her relationship with Krishna, when he asked her why she was looking so ill and miserable. According to her, it came as a total shock to Rajagopal, though he did not criticize or blame her, but he felt betrayed by Krishna. She realized that Krishna was supposed to have told him about it but had not done so. When Krishna arrived, she told him what had happened and wanted him to speak to Rajagopal and

explain everything to him. The two men did meet in Paris, but what was discussed between them is not known.

It would seem though that Rajagopal, shocked at what had taken place over all these years, believed that now the relationship between Rosalind and Krishna was in the past. But conflicts between Rajagopal and Krishna increased. Radha reports that soon after this incident, she herself overheard a quarrel between the two men at Sarobia where Rajagopal threatened to leave and Krishna begged him not to.[48] She says Krishna then agreed to give it in writing that he had lied to Rajagopal and betrayed him many times in the past but would not do so again. After this, harmony seems to have been restored. Radha, Rosalind and Krishna spent 10 days together on the Orcas Island. Rajagopal did not seem to object, and when they were attracted to a white Ford convertible that they saw in Seattle nearby, Rajagopal bought it for them at their request.[49] It was after this that Krishna returning in August 1950 decided to rest in Ojai for a year, perhaps wanting to mend his relationship with Rosalind or with both of them. Possibly, Krishna also wanted to understand himself in the context of this relationship. Rajagopal remained busy with work, getting Krishna's work published by a mainstream publisher, Harper and Row, which Aldous Huxley had introduced to them. What did Rajagopal actually feel; how did he carry on supporting Krishna? We only have Radha Sloss's version. Years later when she asked Rajagopal how and why he stayed on, he said that leaving or exposing Krishna would have created problems for Rosalind and her work in the school. Rajagopal then believed there were two Krishnas – one who spoke with such depth, and the other 'who could deceive and betray a man upon whom he depended and then beg his forgiveness without any intention of rectifying matters.'

Radha Sloss also records another incident that she witnessed probably in early 1951 when she arrived

unexpectedly at Arya Vihar. ‘My father was glaring in angry silence while Krinsh, in evident frustration, was pummeling him on the chest.’[50] Finally, Krishna went to India in 1951 winter along with Rajagopal, who had not visited his homeland for 14 years.

That year Rajagopal left early for India by boat and train, while Krishna took an aeroplane. He had a knee injury and also had dislocated his back. Rosalind informed Rajagopal of the latter in a letter beginning ‘Darling Raja’. Rajagopal’s letters addressed her as ‘Rosalind darling’.

After he left on this trip, Krishna continued to write loving letters to Rosalind, saying that she would always be in his heart and that even in the plane he felt her sitting next to him, viewing the clouds and sky together.[51] But he remained withdrawn and gave no talks.

In India, Rajagopal met his ageing parents and also Jinarajadasa and Rukmini Arundale. Krishna would not enter the Theosophical Society, but Rajagopal often went there in the evenings to spend time with his old friends. As seen earlier, he had a special relationship with Jinarajadasa and in his young days was close to Rukmini and her sister, often visiting their house. Nandini and Pupul came to Adyar in Madras, and later they met them in Bombay. Krishna wrote to Rosalind that it was Rajagopal who was keen on meeting them, but ‘Krishna made arrangements for Raja to go somewhere with Pupul, leaving Nandini behind’.[52] Krishna and Rajagopal then returned to London from where Rajagopal wrote to Rosalind. ‘I want to be alone and quiet for a couple of months and sort myself out, I need to badly after my visit to India … About July or so I shall slowly return to Ojai. Krishna had better go to Wrightwood for May and June, I think he ought to be quiet and alone and not get involved in Ojai activities. That’s my feeling and you and he will do whatever you think best….’ Obviously, at this time, both Krishna and Rajagopal were faced with some sort of

inner crisis. But all three people in this triangle were united in their love for Radha. Hearing about Radha's engagement with Jimmy Sloss, Rajagopal wrote to her, ending his letter with, 'Of course I am very happy about you darling, and I love you always very dearly.' When Radha and Jimmy got married, even Krishna seemed happy.

In 1953, Rosalind and Krishna continued to be close. Radha records that for Rosalind it had become a habit, not great but not bad enough to end, it and they spent time together in the Carmel Highlands where sparks of love revived. Rajagopal remained busy with publications and translations of Krishna's works.[53] It was not until after Rosalind's visit to India with Krishna in 1955–56 that their relationship really deteriorated.

In 1953, Krishna had made another close friend. This was Vanda Scaravelli, whom he had first met years ago in Rome in Italy. In autumn that year, she invited him to her home, known as Il Leccio, located above Fiesole, which had large grounds with olive, cypress and other trees, and hills in the background. After this visit he often stayed there to rest between his travels. Up to the mid-1960s, Vanda Scaravelli was perhaps the most important person in his life.

From 1954 October to 1955 April, he was again in India, accompanied by Rajagopal. Then after a visit to Il Leccio, Krishna gave talks in Amsterdam and London. He continued to give talks and hold discussions in various places in Ojai, India, England, Syria, Alexandria, Athens, Hamburg, Holland and Brussels. Queen Elisabeth of Belgium attended his talks and requested a personal interview too. This was the second time a queen had requested an interview with him, the first being the queen of Romania in the 1930s.

On the next trip to India, he was accompanied by Rosalind. This six-month trip in 1955–56 seemed to have been quite pleasant. Rosalind found the visit interesting; they indulged in some sightseeing and she nursed Krishna

through another illness at Adyar in Madras. She met old friends, made new ones and got on well with Sunanda, who travelled with Krishna as his secretary. She visited Rajagopal's mother quite a few times and met Nandini on one occasion. This one meeting convinced her that while Krishna had been infatuated with Nandini, the latter had not reciprocated it.[54] Pupul, however, records that K was different on this trip,[55] looking old without his awesome beauty, and that Rosalind's voice was often raised in anger.

From India, they went to Rome where they met Vanda Scaravelli, and then Rosalind continued on her own to Paris. While she was there, Krishna wrote to her to not let superficial differences affect their deep understanding. The three of them, Rosalind, Krishna and Rajagopal, then met in Stockholm. Despite a good trip, for reasons she herself was unable to explain, Rosalind decided that she did not want Krishna to return to Ojai. Her emotions had been volatile and there was the school work to be managed, and perhaps she also thought of her reputation in the school. Also, Rosalind probably wanted to end the relationship, but she was aware that if Krishna was nearby, it would be very difficult to do so. Raja felt she was being unreasonable, but Krishna agreed not to return for a while.

In June 1956, Robert Logan died, his wife Sara having died earlier. Rosalind missed him deeply, but he left a legacy to her, making her financially independent. Around this time, Krishna began to blame Raja for manipulating and bullying him, whereas Radha's viewpoint was that Rajagopal had always put Krishna's needs first. Rosalind, out of her inherited money, sent money to many people she had met on her trip to India, including Krishna's relatives, Rajagopal's family and some people in the K schools. Rajagopal distributed these funds.

In 1956–57 winter, Krishna came to India again with Rajagopal. In January 1957, K gave five talks in Colombo,

which were also broadcast over the radio. Next, he gave a talk in Bombay in March, but after this there were no more talks until September 1958. This was due to his increasingly strained relationship with Rajagopal. After reaching Rome in March 1957, they went to Vanda's home, Il Leccio. The plan was to proceed from there in April to Helsinki, and then for further talks to London, Biarritz, Ojai, New Zealand and Australia, but Krishna cancelled these suddenly, staying on in Il Leccio. While he was there, Vanda's husband died in Florence. At the end of May, he met Rajagopal in Switzerland, first in Zurich, from where they travelled together to Gstaad, a place which would soon become a centre for Krishna's talks. When they were together in Gstaad, they were quite companionable, even going for walks together, but soon things fell apart. Stuck between Rosalind's wishes, his own sense of betrayal and his responsibility towards Krishna, Rajagopal did not know what to do. On 11 June 1957, they went to stay in Hotel Montesano in Villars in Switzerland. Here Rajagopal and Krishna had an open conflict. Rajagopal left Krishna there, evidently without adequate money, and returned to Ojai. Krishna remained there until around 20 July, when Leon de Vidas and his wife, whom Krishna had known for a long time and who had a business in Paris, visited him and took him to their house in the Dordogne, where he remained until November.

There must have been some sort of a patch-up, as at the end of 1957, Raja and Krishna were again in India together, but this was to be Rajagopal's last trip. He had begun distancing himself from Krishna and had arranged that in future Krishna's European travels and talks would be organized by Doris Pratt from London. In November 1957, Krishna signed a document giving KWINC the copyright to all his writings, which was legalized in 1958. Rajagopal was president of KWINC and had always done the editing and publishing, but this document would in future be a source of

great conflict. Rosalind says it was because Krishna was away for long periods that Rajagopal got him to sign the document to continue editing and publishing without any delays. It could also be that considering the deteriorating quality of their relationship, Rajagopal wanted to ensure his position. But, according to Radha, 'While he complied readily at the time, later Krishna would read a wholly imaginary, sinister implication in this request, or allow others to convince him of one.'[56] Rajagopal left India in January 1958 as his health was not good to get a check-up in the Bircher–Benner Clinic, and then returned to Ojai. He had a problem in his esophagus, which was not resolved. Krishna meanwhile remained in India. He often met Pupul and Nandini and then spent the summer, almost in seclusion, in Ranikhet.

Among the many people Krishna met in India during these years, two had a special significance. Chinmoyee or Tapas came to meet him in 1949. A bright young woman from Bengal, she had become a sanyasi, but after this meeting she left her guru, travelled alone to Kailasha-Manasarovar and then returned to K. Unobtrusively, she began to take care of his Indian wardrobe, selecting fine khadi or silks for his kurtas, and even washing and ironing his clothes herself. Initially in India in the late 1940s, Krishna only wore white kurtas and pyjamas, but later he also wore light sober colours. Tapas listened to Krishna's talks, and at times spoke to small groups about his teachings. At one time she even visited Saanen, but after more than 25 years of attending Krishna's discussions and taking care of his clothes, she died in 1976. All Krishna's friends and associates appreciated Tapas.

The second person was Vimla Thakar (1921–2009). She first met Krishna in 1956 in Benares. She was a spiritual person, and after following a guru for some time, she had joined Vinoba Bhave, the saintly person involved in land

distribution. She had a problem in one of her ears, with extreme pain, and thought it could be connected with the raising of the kundalini. K felt it was just a medical problem. She went to a doctor, underwent an operation, and was cured of the pain but was left deaf in that ear. When she met Krishna in 1960, he offered to try healing, which she refused initially before asking for his help. He began healing sessions, placing his hands on her ear and head. Vimla also attended his discussions and went to London and Saanen to be near him, as he continued the healing process. Finally, she was cured and along with that she felt that Krishna's healing process had led to a new spiritual awakening in her. Krishna denied this, but Vimla began speaking about her own realization, soon acquiring a following, and writing a number of books. From 1979, Vimla also combined spirituality with social reform. However, neither Krishna nor his later associates such as Mary Zimbalist appreciated her claims to have been transformed by him. He asserted that she was not speaking on his behalf and was not his interpreter.

Krishna also met Vinoba Bhave, but there was an unbridgeable gap in their thinking, as Krishna could never accept any form of social activism.

Perhaps even more important was that Krishna was now in touch with his brother's family. G. Narayan, Krishnamurti's nephew, the eldest son of Sivaram, Krishna's elder brother records how he met him in 1947. Sivaram was at that time the district medical officer in Nellore, and Narayan was studying in college in Madras.[57] He saw a notice that Krishna would be speaking at Vasanta Vihar, found out where he was staying and went to meet him. Later, Sivaram too came from Nellore to meet Krishna. Though Krishna hardly remembered his elder brother, his association with his nephews and nieces, and even with their children, continued throughout his life. Narayan met him again in

1949 and 1952, the year Sivaram passed away, and over succeeding years was more closely associated with him. Krishna was also in touch with G. Krishnamurti, Narayan's younger brother, with his sisters Uma and Indira, and some of their children. Narayan joined Rishi Valley as a teacher in 1952, and Indira in 1954. He left after a few years but rejoined later and subsequently became the principal.

In 1959, K was in India again, but visiting Srinagar and Pahalgam in March, he fell seriously ill with a kidney ailment. He even had a temporary paralysis of the legs, and it took him quite a while to recover. He reached Rome in March 1960 where Vanda Scaravelli met him and took him to Il Leccio. From 11 April to1 May 1960, K was admitted to the Bircher–Benner Clinic in Zurich for a check-up. He then flew to London on his way back to the US. Doris Pratt met him at Heathrow and felt he was still very ill.

It was a time of flux. Krishna's old friend Ratansi Morarji died of a heart attack that year. Rosalind had not wanted him in Ojai, but now she urged him to return. Because of his sense of responsibility towards Krishna, despite his personal antipathy, Rajagopal believed Rosalind was not acting rightly in stopping Krishna from coming there, and he too requested him to return. Meanwhile, Rajagopal and Annalisa Beghe, Rosalind's assistant, fell in love. There was no secrecy about this, and Rosalind knew about it from the beginning. Following Theosophical tenets, Rajagopal was perhaps celibate all these years. If he had not been so, his suggestion to Rosalind after Radha's birth that they end all sexual relations makes no sense. He must have presumed that Krishna and Rosalind too were celibate, and now, disillusioned, he allowed himself to fall in love. Annalisa, and even her daughter, always supported Rajagopal, but after his break with Krishna, he was never quite at peace. Krishna reached Ojai in 1960, the plan being to give eight talks, but feeling exhausted, he cancelled the last four. This created problems for Rajagopal who had to face the disappointment

of people who had come from far and distant places. Krishna remained in Ojai until November 1960 despite the problems between him, Rosalind and Rajagopal before returning to India. He did not give public talks but spoke to small groups in New Delhi and Bombay before returning to Vanda's home Il Leccio in Italy in the middle of March 1961, proceeding to London in May and then to Ojai in June, staying there for only 19 days. At this time, he began writing an account of his inner states of consciousness, published in 1976 as *Krishnamurti's Notebook*. Rajagopal now moved out of Arya Vihar and lived in his own house nearby. Soon Rosalind and Rajagopal divorced and he married Annalisa, but the antipathy between Rajagopal and Krishna increased. Rajagopal also began to have another problem. A doctor advised that a small drink would help his esophagus pain. He began drinking alcohol in a small doses, which gradually increased.

As seen earlier in 1947, Krishna had insisted that in case of his death, Arya Vihar was to belong to Rosalind, Rajagopal and Radha for their life. Now, excluding Rajagopal, he still wanted to give Arya Vihar to Rosalind for her lifetime. Perhaps he felt uncertain about her future because of Rajagopal's remarriage, or perhaps he wanted to get her on his side. Rosalind wasn't really interested as she had Robert Logan's property. Also, she too wanted to move out of Arya Vihar and live in Happy Valley, near the school that was beginning to mean more and more to her.

Krishna's travels continued, and 1961 was a significant year, as for the first time he spoke in Saanen near Gstaad in Switzerland, something that would become an annual feature continuing up to 1983. It was Vanda Scaravelli who took him to Gstaad where they stayed in a house she had rented, Chalet Tannegg. He wrote to Doris Pratt about Vanda saying, 'I have never been treated so wonderfully before.' A series of talks took place and a Saanen Committee was also formed to organize annual talks there. Gatherings took

place on rented land for a few years, but in July 1964 Rajagopal provided US$50,000 for buying land in Saanen – the land was to return to KWINC on Krishna's death. Krishna's travels to India and elsewhere continued in succeeding years. Despite Rajagopal buying the Saanen land that K wanted, relationships deteriorated further.

Krishna's 'process' continued at intervals. There were aspects of it in London in May 1961 when he was staying in a house with Doris Pratt and Anneke Korndorffer, a Dutch friend. At times he called out loudly at night, and even sometimes at meals, suddenly dropping his cutlery and staring into space or appearing to faint. They did not understand why this was happening. Then in March 1962 in Rome, staying with Vanda, he developed a fever and left his body as he used to do during the process. Vanda noted down what he said which, though partly seem to be ramblings of someone with fever, also revealed aspects of him. Among what he said was, 'Nice face to look at. Those eyelashes are wasted for a man. Why don't you take them? That face has been very carefully worked out. They have worked and worked for so long, so many centuries, to produce such a body. Do you know him? You cannot know him. How can you know the running water? … He must love you if he lets you come so near him …. He wanted to arrive in Rome for that lady (Vanda). He wanted to come quickly for her. He gets affected if she is not well …. You see how pure he is. He allows nothing for himself…. All that poverty in India, and the people die. Terrible. This body too would have died had it not been found. And all that dirt everywhere. He is so clean. His body is kept so clean. He washes it with so much care….'[58] Many had remarked on Krishna's long eyelashes, and perhaps their statements had entered his subconscious. The 'face' that Krishna often saw, and that blended with his at times, was a mystery that he tried to decipher. His words at this time also indicate his

fondness for Vanda. When Krishna got better, they moved to Il Leccio. There he fell ill with mumps along with a kidney ailment, and recovery was gradual.

A notable event was the death of Aldous Huxley of cancer on 22 November 1963. Krishna had had a long and profitable association with him. Apart from their personal friendship, Huxley had encouraged K to start writing, had helped to popularize him by writing a foreword to his book, and had introduced him and Rajagopal to his publishers. It was because of him that Krishna's books began to be published by mainstream publishers. But Krishna was not always complimentary of Huxley. He felt both Huxley and Alan Watts were responsible for the drug culture affecting the young people of the 1960s, and putting them on the wrong path by seeing it as a shortcut to a religious experience.[59] As seen earlier, K also mentioned that his mind was like a 'wastebasket'.

During these years there, were of course many more people that Krishna was associated with. It is only possible to mention a few of them. In addition, on his travels, he met prominent people from all walks of life. His associations with heads of state have already been referred to, and across the world, Krishna moved in rarefied circles. For instance, once travelling with Vanda in Rome, among the people they met were the classical guitarist Andres Segovia, the Italian film director Federico Fellini and the writer Alberto Moravia.

Among his wider circle were Alan Rowlands and Alan Hooker. Alan Rowlands was a pianist who first heard Krishna speak in 1966.[60] It was an important experience for him. In 1967, he went to Saanen, and later was associated with Brockwood and taught piano there.

Alan Hooker, from Columbus, Ohio, was a Theosophical Society lecturer, who read Krishna's writings first in 1945. He continued to be committed to Krishna until his death in 1993. In the late 1940s, he supervised food and housing at

the Ojai camps, then for many years he cooked at Saanen and Brockwood. He and his wife Helen opened a garden restaurant in Ojai offering both vegetarian and non-vegetarian food as there were not enough vegetarians at the time, and he has been called the godfather of California cuisine.

Alan says he felt he never knew Krishna, the man, as 'there was the quality of nothing being there'. But it was a privilege to sit and listen to him talk with others at luncheons. He feels Krishna's most important contribution was an investigation of the nature of belief, as religions are founded on belief, but K saw it as merely as a process of thinking, which perhaps no one had done other than the Buddha.[61]

In England, Doris Pratt, Mary Cadogan and Dorothy Simmons were involved in his work. Their involvement increased as the distance between Rajagopal and Krishna lengthened. Mary Cadogan was searching for answers after the devastation of the Second World War. She read books on Ramakrishna, Vedanta and Theosophy, and through the latter came across Krishna, first meeting him in the early 1950s.[62] She took over the London office in 1958 and records that there was a greater interest in his teachings from the 1960s.

At the third Saanen gathering in 1963, there was a special visitor who would soon become close to Krishna. This was Alain Naude, a pianist from South Africa, and a professor at the university of Pretoria. In 1964, he resigned from his job, and in the winter of 1964–65, became very close to Krishna. He was officially made his secretary, with a salary provided by Rajagopal. Krishna also wanted him to have a lifelong annuity, but this Raja refused as he did not know how long the friendship would last. Also, at Saanen that year was Mary Zimbalist, the widow of the Hollywood film producer, Sam Zimbalist. She had earlier heard Krishna speak and had

even had a private session with him after her husband's death. Both Alain and Mary were invited to stay on after the gathering for further discussions. Alain began to travel with Krishna, and Mary Zimbalist soon became Krishna's best friend and companion.

Earlier, certain shares had been used for Krishna's England expenses, but these had ceased to give dividends, and therefore at Doris Pratt's request, Rajagopal began to provide the funds for Saanen through KWINC.

In 1964, Radha and her family visited Krishna in Gstaad and noticed he had a new Mercedes. When they saw him two years later in 1966 in Gstaad, he had another new one and asked them not to tell Rajagopal. Without naming them, Radha comments on his new friends and says they got on well with them. She was, of course, referring to Alain Naude and Mary Zimbalist. She provides an interesting account of how Krishna wanted his current favourite to use everything he did, even ordering for them the same soap and toothpaste. While they were there, two suitcases of silk monogrammed shirts and ties from Savile Row arrived for Krishna and his friend. Radha told Krishna that 'such an intimate-appearing association could create an unfavourable impression', and Krishna only replied that he was aware of complications. His new yoga teacher, Desikachar, too was present at the time. She says Krishna seemed even more changed than from the earlier visit, making innuendoes against Rajagopal and otherwise seeming withdrawn and distracted.[63]

At his own home, Rajagopal too was withdrawn and depressed and the conflict over KWINC continued.

Alain Naude was with Krishna only for a few years. In the winter of 1965, both Naude and Mary Zimbalist accompanied Krishna to India. Alain did not get on well with many he met in India and once had a major conflict with Madhavachari. In December, Krishna received an invitation

to speak at Ojai in October 1966, which he accepted. He had not been to Ojai for many years. On 28 October 1966, all three went to Ojai, and on the 29 October, he gave his first talk at the Oak Grove. These were the first talks there since 1960. The third talk was filmed for the first time.

In the 1960s, his long association with the Suares ended. Carlo and Nadine Suares had been closely associated with him, and he used to often stay with them in Paris. There are different versions about why they fell apart. Mary Lutyens says, 'they drifted out of his life after some sort of quarrel with Leon de Vidas over arrangements for his Paris talks', but Radha provides the Suares' account. Radha writes that Nadine Suares informed her that Krishna told them the room they had arranged for his guest, who was to come with him to stay with them in Paris, was not good enough.[64] Another version is that Nadine was heard saying it was a lot of effort to have Krishna staying there, and so he decided not to go. Also, when they heard the story of the rift between Krishna and Rajagopal, they supported Rajagopal. At this time, on Krishna's suggestion, Mary Lutyens wrote her first book on him, using his own talks of 1963–64, titled *Freedom from the Known*, published in 1969.

In June 1967, Mary Zimbalist, K and Alain went to Gstaad, moving into Chalet Tannegg after a few days there. Krishna developed a fever, and Mary Zimbalist thought he was delirious as she did not know about the process. He spoke to her in a child's voice saying, 'Krishna has gone away', and also, 'He doesn't like to be questioned. After all these years I'm not used to him.' Mary Lutyens records that the process did not take place again with Mary Zimbalist, though K would frequently faint briefly.

The idea of opening a school in Europe was discussed at Gstaad as K had been offered a gift of £50,000. A house in Hampshire in England called Brockwood Park was soon bought along with its surrounding park and gardens

amounting to 36 acres. Brockwood Park School was opened in 1968 with one student. Dorothy Simmons, who had earlier headed a government school, was the principal. Her husband Montague, and Doris Pratt, also joined her there.

On 7 July 1968, a public statement was made at the Saanen gathering that Krishnamurti had nothing more to do with KWINC. Those who wanted to be associated with his work and teachings should support the new international Krishnamurti Foundation Trust, England.[65]

Mary Cadogan was appointed secretary of the new foundation. A new publication committee replaced KWINC. George Wingfield-Digby, a curator at the Victoria and Albert Museum, was in charge. He had written books on William Blake and other artists. George and his wife Cornelia began editing some of Krishna's talks, but in the succeeding years, editing was done by various people. In 1969, the Krishnamurti Foundation of America was set up, and in 1970, the Krishnamurti Foundation of India. This replaced the earlier Foundation for New Education founded in 1953 that had itself replaced the Rishi Valley Trust.

CHAPTER 5

The Best Years: With Mary Zimbalist, 1968–1986

Krishnamurti was undoubtedly an extraordinary person who had touched deep, profound and sacred depths. His innermost being was filled with compassion, and he hoped to bring about a transformation of the world through a transformation of individual consciousness. To this end, he travelled and spoke incessantly and established educational institutions. His concern and awareness of the tragedy of the world as it existed can be summed up in one of his sentences: 'If you went around the world as the speaker does, you would cry for the rest of your life.'[1]

On another occasion, he said that if you really listened to a child crying, you would want to hold his or her hand and cry with him.[2] When he spoke about listening, it was that sort of intensity of listening he referred to. Whenever he spoke, it seemed as if a power and energy infused his words with truth. In 1980, when he was asked why he went on speaking when no one had changed, he said that he spoke to share something beautiful and true, out of affection, compassion and love. 'Can you ask the flower why it grows, why it has perfume? It is for the same reason that the speaker talks.'[3]

In November 1974, in Rajghat, he was asked about his teaching, and K said, 'I think the idea of the teacher and the taught is basically wrong, at least for me it is.'[4] But later in 1980, at Mary Lutyen's request, he wrote out a summary of his teachings (see Chapter 7).

Krishna always spoke against nationality or identity with a country, religion or caste. These divisive factors were the main causes of violence and wars. The truly religious person had no identity, no adherence to anything. Free of ideas and beliefs, through awareness, a transformation in consciousness would take place. It was this transformation that would also transform the world. He spoke passionately, hoping his audience would listen deeply without preconceptions.

His teachings are profound, logical and unique, yet there were many different aspects and contradictions in his life, and we look at some of these in this chapter. The last few years of his life saw developments in organization, in the founding of new institutions and in new friends. One could say that it marked an entirely new phase in his life.

As seen earlier, between 1968 and 1970, three new Krishnamurti Foundations were set up, displacing KWINC. Long ago Krishna had dissolved the Order of the Star and had spoken against organizations. While KWINC existed, its aims were publication along with arranging talks and funds. Were these new organizations qualitatively different? Soon after the first foundation was set up, Susunaga Weeraperuma, his long-time follower, put the thoughts of many into a letter he sent to Krishna in 1968. Why were foundations required? Truth, he said, does not need a protector. Wouldn't it be ridiculous if one had to get permission from a foundation to read and quote from the Vedas and Upanishads? Though Krishna had made it clear that the foundations had no spiritual authority, what would prevent them from claiming this in future and misusing their powers?[5] Krishna did not respond to the letter, though later when they met he said it was 'quite a sensible letter'. Weeraperuma was not the only one to question the need for foundations. Others did too, and in fact Krishna himself had once agreed to dissolve them. One cannot go into the

workings of the foundations here, but over the years they assumed more power than KWINC ever had. Apart from the new foundations, two new schools were set up in India, and one each in England and the US.

Krishna's friendship with Mary Zimbalist marked a new era in his life. She would remain close to him and take care of him until his death. She was able to provide him with all the luxuries of life and, at the same time, was different from any of his earlier friends and associates. Mary Z had a reverence for and devotion to him that no one else ever had. Even in 1965, after a talk with K, Mary Z thought there was no one who really cared for him. She wrote, 'it kept going through my mind that there seemed little love or true care for this man in so many around him. Or that they cared for him, but only in the way that they thought he should be – without sensitivity to him.'[6] Her aim in life was to take care of him, protect him and arrange things for him as perfectly as possible. She set her own ego aside and loved to see him happy. She did disagree with him at times but always retreated before her disagreement could turn into a conflict. There was no greater joy for her than to be with him. The relationship took time to develop. Mary recalled that initially, actually for a period of seven years, while he lived in her house at Malibu, he saw himself as a house guest and always called her Mrs Zimbalist. Gradually, this formality changed to warmth and closeness, and he called her Maria, a name he chose for her as there were so many Marys around. In the last year of his life, he was at times harsh and impatient, but otherwise he too always treated her with love and affection. Mary realized his harshness was due to his illness, which was not diagnosed until almost the end of his life. On the whole, Mary felt her role in life was to be 'a protective one, to smooth his life as much as I could, to protect him, to serve him in whatever he needed, see that he had the right food, and he was in the right place, so that

it would be comfortable and clean and all the things you do for a person.'[7]

She did most of the work in the house, but Krishna used to load and unload the dishwasher, polish the counter tops and the electric kettle, and pack his own clothes when travelling. Mary Z also drove the car, shopped, washed and ironed their clothes, and worked as Krishna's secretary. Though it was a lot of work, she felt it a privilege to look after him. But there must have been difficulties as, particularly in his last years, K constantly monitored her behaviour, telling her what to do, for instance, to keep her head up, watch her posture, be attentive and drive slowly.[8] Krishna also repeatedly told her that she must outlive him, as her role was to take care of him. He said he was not being selfish, but he had no one else. He looked to Mary for protection. In May 1983, in the Huntington hotel in San Francisco, he came into her room at night as something different had happened in his head that 'frightened the body'. Once when she was away in town, it became dark before she returned and, feeling afraid, K locked all doors and windows, but he felt fine after she returned.[9]

What was the nature of their relationship? Was there a sexual component? In response to a question after Krishna's death, Mary Z said she would not comment on anything personal. At one time, planning a discussion in Brockwood on unmarried couples that he felt should not live together, he probably realized that it could apply to him too and told Mary, 'Because of our relationship I'll never leave you. That will never change. There is something sacred in it. People don't understand this.'[10] Once, while watching a movie on TV, there was a touching moment when Mary smiled seeing her former husband Sam Zimbalist's name on the screen. Krishna was happy at this and smiled too. He said, 'It made me feel such a rush of emotion towards you. I felt no difference with him.'[11] Mary Z was usually happy to do

everything for him, but occasionally she did feel bad. For instance, in 1983, he did not want her to go for a few days to Rome, to see her old and faithful servant Filomena, as he felt something antagonistic may attack him in her absence. Mary said: ‘He is asking me to hurt her, not asking it, but it comes to that. But beyond anything I must put his protection first.’[12]

Mary Z had a lot to do, but at the same time her closeness to K gave her a position of power and status, particularly in the American and British foundations.

From this time onwards, Vanda Scaravelli, along with all other friends diminished in importance. At Gstaad, Krishna and Mary Z continued to stay in Chalet Tannegg, which was rented by Vanda every year, but Vanda now rarely stayed there. She would open it and send her cook Fosca to take care of them and then close it when they left. For many years, she continued to take care of all the expenses there, including the rent of the Chalet. She came for an occasional visit but never intruded. Balasundaram writes, ‘Signora Scaravelli was perceptive enough to realize that the old order was changing, yielding place to the new. She withdrew with dignity, so characteristic of her.’[13] Vanda always remained friendly with K and with Mary Z, but she did not support them against Rajagopal.

In Autumn 1969, Alain Naude stopped working for Krishna, even though they met occasionally later and remained friendly. Alain’s departure was sudden, and there seem to be complex reasons for it. In the US, Alain was not made a life member of the American Krishnamurti Foundation and felt slighted. In Brockwood, there was a problem between him and the principal Dorothy Simmons. This was partly about an Indian boy named Narendra, who was Alain’s ward. Dorothy objected to Alain’s attempts to organize activities for him instead of allowing him to function according to school rules. Alain probably also resented Mary Zimbalist’s

increasing closeness to K. Krishna had enjoyed Alain's company.

A court case was filed against KWINC, Rajagopal and its seven trustees in November 1971 to gain control of the documents held by them. A counter case was later filed by KWINC (for more details, see Chapter 6).

For a few years, Krishna did not go to Ojai. In California, he stayed with Mary Zimbalist in her beautiful house in Malibu. His talks took place at Santa Monica and not at Ojai. After the case with Rajagopal was settled in 1974, Pine Cottage and Arya Vihar were restored to him. Pine Cottage was then expanded and renovated. The original was preserved, and an extension made via a corridor. Mary Z and Krishna began to stay there. Mary Z sold her beautiful Malibu home, which she was quite attached to, but new furniture, curtains and fine artefacts made Pine Cottage just as beautiful.

Krishna's usual routine during these years was to stay at the Brockwood Park School in England for some time, proceed to Saanen for the annual gathering, return to Brockwood for another gathering and then go to India in October. Of course, there were visits to other places too in Europe and the US. He also went to Colombo, Australia and New Zealand.

What kind of a person was Krishna at this time? He was very slim, 5 ft 8 inches tall, and weighed around 120 pounds, that is, 54.5 kg, in his younger days. Later his weight was around 50 kg. His lifestyle was different in India and in the West. In both places, when he wasn't speaking, he loved gardens, forests, nature and going for long walks. But in Europe and the US, he also liked watching TV, movies and even enjoyed shopping! Krishna always wanted to be well-dressed, and when in the West, he went to specific places for his clothes. His suits were made-to-order from the extremely expensive Huntsman Savile Row Tailors in London, and luxury shoes were bought from Lobb. Lobb had

branches in Europe, and his preference was for the Paris branch. Sulka and Chauvet were other places where he shopped for clothes. Sulka was one of the finest men's clothing brands. He chose his ties at Jaquet, another luxury brand. He also bought Allen Solly shirts and went to Sears for blue jeans. Sometimes he shopped at the Givenchy Gentleman's Store or Givenchy Men's Boutique, buying lightweight summer trousers. For his talks, he was often formally dressed in suit and tie, but sometimes in more informal clothes. For casual outings, a typical outfit consisted of a long-sleeved knitted sports shirt, a scarf around his neck, a tweed jacket and grey flannel trousers. His shoes were always highly polished, something Leadbeater had taught him to do. His hair was often cut at Truefitt, another luxury chain. He liked his friends, or those who travelled with him, to be as well-dressed. As Radha reported in her book, when Alain Naude was with him, he wore the same sort of clothes as Krishna, but Alain was not the only one. Krishna had a suit made for Dr Balasundaram at Huntsman. When Dr Parchure began to travel with him, he ordered clothes for him, though Parchure certainly did not see the need. Krishna even made sure Mary Z wore clothes he approved of, and he insisted on a particular trouser length for her.

Having been brought up by English Theosophists and sent for elocution lessons, he spoke with an English accent, but an Indian lilt remained and later an American intonation, too, crept in. He wore a Patek Philippe pocket watch and often went to its shop in Paris to have the watch fine-tuned. He had learned to drive in his early years in England and liked to drive fast and had a special fondness for Mercedes. Enrique Biascochea, a Theosophist and Krishna follower, gifted a two-seater silver Mercedes to Saanen, particularly for K's use. Later, he acquired another Mercedes. Though he could drive well, he often found it tiring.[14] When Mary drove,

he sat in the front next to her, and when Alain Naude was accompanying them, Naude would sit in the back. In early days, Mary had a Jaguar, but K did not like it. He wanted nothing but a Mercedes, and therefore Mary got one for herself and a new one for him. Krishna was a backseat driver, constantly telling the other person how to drive, but sometimes while she was driving, he would recite Sanskrit chants. When going on long drives, they would take Evian water with them and some fruit or pick up croissants on the way. Though Krishna generally had a bad memory, he had a remarkable recollection of roads and places and remembered every place they had ever stopped at.

His favourite musician was Beethoven, followed by Mozart, but he also loved Indian classical, chanting and various *bhajan*s. Krishna often listened to music while he had breakfast. He liked classical guitar, Segovia and Julian Bream. He knew several musicians personally, including Yehudi Menuhin. But relations with Menuhin were not that good as he had heard K say that the genius and talent displayed by musicians was not really creative.[15]

When he was in Malibu and later in Pine Cottage, his daily life followed a pattern. He would wake early, drink nettle tea that he had been told was good for him, do his exercises or asanas and then get back into bed for breakfast. After this, he would have a bath. He may give a few interviews, then he would have lunch, followed by a nap. Waking in the early evening, he would set off on a long walk.

He ate only vegetarian food, but this included eggs, introduced to him early in life by the Theosophists. After his visit to the Bircher–Benner Clinic, for many years, he followed the diet that was prescribed by them. The main meal was lunch, which began with fruit, followed by a raw salad and concluded with cooked food. In later life he modified this, and also avoided milk products and turned to tofu in the hope that this would help his hay fever. All his

food had to be perfect – like his clothes – well-cooked and served, and nutritionally appropriate. He would try various supplements that he believed were good for his health. Vitamins, protein powder and a teaspoon of bitter gourd juice, to list only a few. He continued to wear leather shoes and gloves, though he was absolutely against people eating meat. Mary Zimbalist became a vegetarian after she came to be associated with him.

Michael Krohnen was appointed as the cook in the newly founded Oak Grove School in Ojai in 1975. He did not know how to cook at that time but learned from Alan Hooker and his wife Helen, both expert cooks, who had cooked at Brockwood and for Krishna on several occasions. Krohnen also had to cook for Krishna when he came there. Apart from making vegetarian food, he was instructed to avoid rich food, use minimal fats, oils and dairy products; no butter or cream; no refined flour, sugar, processed food or hot spices; and to incorporate fresh and organic produce if possible. In 1977, Krishna was drinking a lot of cranberry juice on the advice of his doctor, as it helped to cleanse the kidneys. He particularly liked a nine-bean soup that Krohnen made. While rejecting a chocolate mousse, he told Krohnen he did not eat chocolate as it was a drug, a stimulant, and too rich, but he did enjoy small pieces of Lindt chocolate after his meals.[16] Krohnen provides details of many of the meals he made for him.

Krishna recounted that he had tried to cook for himself at times, first with Nitya when they came to Ojai, then later at the mountain cabin in Ojai, but nothing turned out right. K insisted that he, or rather the body, never felt hunger. He lived on water for a week without any hunger but started eating when he felt the body was growing weak.

He also told Mark Lee that he functioned through feeling, and that he ‘had not felt hunger for 40 years. He fed the body to operate and watched what it needed.’ Yet Mary Z

recorded the pleasure he felt in small things such as even in eating an ice cream.[17]

In India, of course, he wore only Indian clothes and often ate Indian food. Balasundaram and Pupul Jayakar[18] provide an account of his daily routine in India during his later years, which was similar to the pattern of his life in Malibu. Balasundaram points out that Krishna believed his body was sacred and the care of it was essential. K said the body had been prepared over thousands of years to receive and be a vehicle of an extraordinary consciousness. Krishna would usually wake up before 6 am and do an hour-and-a-half of yoga, or of asanas and pranayama, followed by 'ablutions' and then breakfast. Each meal, including breakfast, began with fruit and he lingered over it for more than an hour. He would meet or have discussions with people, sometimes over breakfast or after it. An oil bath would follow, that is, medicinal oils would be massaged over his body by someone close to him, but as the years passed, the massages became rare, as he was very sensitive about who touched his body. Then he would have a very hot bath. (In his last years, though, Dr Parchure used to administer his massages.) As in the West, lunch would be another long meal, then there would be a nap or rest with a book and a long walk. After the walk, half-an-hour of pranayama followed. He always went to bed by 9 pm. He stood and walked straight, with his stomach in. Balasundaram comments that three-quarters of Krishna's time went in taking care of his body, food and clothes.[19]

Wherever he was, Krishna performed yoga and pranayama almost every day. In the early days, he studied from books, but after going to Gstaad, Vanda introduced him to the best yoga teacher, B.K.S. Iyengar. But soon, Krishna found Iyengar too arrogant and too rough. In fact, through his yoga lessons, Krishna got a permanently stiff neck. By the end of 1965, it was arranged that T.K.V. Desikachar, son

of the well-known yoga teacher T. Krishnamacharya, would teach Krishna. Desikachar records, ‘Before beginning our first lesson I expressed a desire to see Krishnaji’s yoga practice. He was ready in no time. In spite of his 69 years, the postures he demonstrated were of the most advanced nature – all the variations of headstand, shoulder stand, hand balance, and many difficult back arches. And although his frame was small and the postures varied and stupefying, his chest was as tight as a barrel. I also noticed that his breath was restricted and panting, his hands trembled, his neck was like granite, and his eyes sometimes rolled with tears. Yet his enthusiasm never flagged.’[20] Desikachar recommended some simpler asanas to correct these problems and remained his teacher till Krishna died. The lessons began in India but continued every year at Saanen. It was something of a problem at Saanen, as Iyengar would be there to teach Vanda, and Desikachar to teach Krishnamurti. Iyengar, Desikachar’s uncle, was quite annoyed by this even though his permission had been requested and granted.

Krishna went to the best allopathic doctors and medical checkups were regular, and he took the prescribed medicines. Though he went to various doctors, there were also special check-ups at the Bircher–Benner Clinic in Zurich and the Janker Clinic in Bonn. At the same time, he had a fondness for homeopathy, naturopathy and Ayurveda and was quick to experiment if something was recommended to him. He believed in steam baths and cold hip baths. Illnesses were quite common with him. He frequently suffered from hay fever, bronchitis, stomach aches and kidney problems. There were occasional backaches and a permanent stiff neck. Any unusual food gave him indigestion. He was operated on for prostate problems in 1977, and in 1982 for a hernia. Late in life, he had mild diabetes. He sometimes had problems sleeping and

occasionally took minute doses of tranquilizers. As he neared 80, weepy eyes and blocked tear ducts became common. He had a swelling in the ankles and a tremor in the hands, which increased over the years. There was a slight hardening of the arteries.[21] He became hard of hearing from around 1978 but could not adjust to hearing aids. His eyesight remained good, with cataracts showing up very late in life. This was because of the great care he took performing eye exercises for 30 minutes every day. However, he constantly had problems with his teeth, and visits to dentists were frequent and endless. He used to try all kinds of health supplements and drinks, and never drank coffee, though he did occasionally drink tea. Dr Parchure, who accompanied him in later years, asked him to drink weak tea with a spoonful of brandy in it to give him energy before his walk. K loved this tea. In 1985, at Santa Paula near Ojai, he had a check-up from a new doctor, Gary Deutsch, who continued to take care of him until his death. In his 80s, he believed he would live for 10, 15 or even 20 years. At other times he said he knew when he would die but could not reveal it. He died on 17 February 1986 of pancreatic cancer. He did not seem to expect this, and when he heard he had cancer, he asked himself, 'What have I done wrong?'[22]

Interestingly Krishna was against organ donations, not only for himself but for all his friends too. He seemed to feel that some kind of consciousness would remain in the donated organ and give a certain power to the recipient. He was also against receiving any blood transfusions. Before an operation he donated his own blood, in case a transfusion was required. But on one occasion before his death, he did accept a transfusion from an unknown person.[23]

It was said that he did not dream, but he did dream occasionally and narrated his dreams to Mary. Once he dreamed of a large unfriendly man who did not want him in

the house. Some of the dreams were as inconsequential as any that an average person might have. In Brockwood in October 1971, K dreamed of Churchill. Churchill was talking to a girl and told Krishna, ‘It doesn’t matter if you marry a girl or not.’ Krishna replied, ‘Churchill you are naughty’, at which Churchill said, ‘I love you, I love you.’ Narrating the dream to Mary, K joked, ‘I’ve met many distinguished people on the astral plane.’[24] At times he dreamt of Nitya, and even of Rajagopal.

He used a lot of creams, oils and different shampoos. A ‘pedigreed cucumber cream’ from Caswell-Massey, the legendary luxury American brand for fragrances and bath products, was something special. He liked to use sandalwood soap and a particular geranium body powder.[25]

In reading, he loved detective fiction but that was not all he read. He kept a copy of the Bible with him, and said he read only the Old Testament for its beautiful English. But as he sometimes used phrases from the New Testament, and even spoke about Jesus (see Chapter 12), he was obviously familiar with that too. He liked looking up words in the *Oxford Dictionary* and reading poems in the *Golden Treasury*. He particularly enjoyed the romantic poets, John Keats being a favourite. In 1985 in Rajghat, he read Gore Vidal’s *Lincoln* and thought it was a great book. He had read books on whales, on crustaceans (*Mind in the Waters*) and on ancient Egypt, among others. He was intrigued by Jacob Bronowski’s documentary series, *The Ascent of Man*, though he did not agree that people had evolved by increasing their knowledge. In his last years, he preferred books on nature to detective fiction. He also read a book on computers in 1981 and used its ideas on programming in his talks.[26] He once asked Mary Z to read Mao’s *Little Red Book* and tell him what was in it, but she never got around to it. He read very slowly. Krishna’s passion for cleanliness, bordering on obsession, extended even to books. He had taken a liking to

Paul Theroux, and Krohnen located a book he did not have, *The Old Patagonian Express*. Covered in plastic, it was almost new. But when Krohnen gave it to Krishna, expecting that K would be delighted to receive it, he wouldn't take it. He said he first wanted him to wash the outside; it was second hand and it could be dirty.[27]

K read mainly in English and sometimes in French. He did not know any Indian languages, and though he made several attempts to continue studying Sanskrit, taught to him in his younger days by Jinarajadasa and Shiva Rao, he could not really proceed.

As noted earlier, he liked watching movies, whether on TV or in a theatre. For example, from the mid-1960s to the 1970s some of the movies he and Mary Z watched were *Scalp Hunters*, *Point Blank*, *Guess Who's Coming to Dinner, Prudence and the Pill*, *Once Upon a Time in the West*, *Butch Cassidy and the Sundance Kid*, *Little Big Man*, *Play Misty for Me*, *Diamonds are Forever, Bedknobs and Broomsticks*, *Snow Job* and many more. He continued to enjoy watching movies throughout his life. He never watched any when in India, but on Pupul's recommendation he did at least once watch an Indian film in London – Satyajit Ray's *Shatranj ke Khiladi*. Westerns were a particular favourite. When asked how he liked watching all that blood and gore, he commented that he did not look at it and only enjoyed the scenery! Surely, if that was the case, he could have found better scenery elsewhere. He probably had to give an acceptable answer to those who could not understand his contradictions.

Radha Sloss had recorded that during the war years in Ojai, if they went to a movie in which there was a kissing scene, Krishna would cover his eyes (see Chapter 4). It would seem that this same approach continued throughout his life. Krohnen reports a discussion over lunch about detective novels. Krishna commented that he liked Agatha

Christie and Rex Stout, next Raymond Chandler and John D. Macdonald were mentioned. K remembered details of the latter's books, and the lady discussing it remarked that they were both philosophical and romantic.[28] Krishna said he always skipped the romantic parts as he found them boring. Krohnen comments that his expression was like that of a child, 'displeased at having to witness the love life of the grown-ups'. The lady then asked, what do you do when watching a movie or TV when they kiss or embrace? He responded that he closed his eyes, demonstrating by covering his eyes with his hands, and then peeking through his fingers. When it was over, he said, he looked again.

Thus, despite having had at least one long sexual relationship and speaking of sex in his talks, he still presented an image of someone innocent and celibate.

Krishnamurti loved telling jokes and making people laugh. These jokes had a certain wisdom in them and often were about god, the devil, St Peter or something similar. He was also fond of Zen jokes. Among Krishna's numerous jokes, a few are narrated here. A beggar went into the Sistine Chapel in Vatican City. He was in rags, and seeing such a dishevelled person there, the Pope asked that he be thrown out. Extremely upset, the beggar returned to his poor lodgings and though he was upset and in sorrow, he began to pray. Suddenly god appeared before him and asked what was wrong. Seeing god in all his splendour, the man replied that he was expelled from the Vatican. 'Don't worry', said god. 'I have been expelled too!'[29] C.V. Narasimhan, a friend who worked for the United Nations, was the source of many jokes K narrated. Others too narrated jokes to him, while many he read in joke books, the *Reader's Digest* or Zen books and retold these in his own style.

He often repeated the same jokes, and his favourite was one he had invented himself about how the devil found a piece of truth on the ground, picked it up and said he was

going to organize it – indicating that he would thus destroy it. This reflected Krishna's attitude to organizations. Michael Krohnen recounts many of the jokes Krishna told over the lunch table in Ojai. Several were on communism and on Leonid Brezhnev, the Soviet Union leader. Among the many jokes Krohnen records was one about two friends who enter heaven. One of them requests to see god, and St Peter tries to dissuade him but he insists. After the meeting, he returns looking pale and shocked. When asked what had happened, he only gasps, 'She's black!' Krishna never spoke in a communist country, nor in a Muslim-dominated country. But according to Erna Lilliefelt,[30] there was actually considerable interest in Krishna in the Soviet Union and East Europe, and his works were translated and secretly distributed. Of course, Svetlana Peters was one of his followers. Svetlana (1926–2011) was Stalin's daughter; she came to India in 1967 from where she defected to the US and met Krishnamurti several times. People in China, too, showed an interest in his teachings.

Krishna also laughed at himself, telling anecdotes and referring to himself as 'the poor chap on the platform' or 'the old boy'. In San Diego, in 1970, he was asked to define humour. He said, 'We have so many tears in our hearts, so much misery … just to look at ourselves with laughter, to observe with clarity, with seriousness and yet with laughter if one can.'[31]

Krishna respected all animals, birds and plants, and on the whole had a good relationship with nature. He loved observing wildlife in forests, and there are accounts of him talking to birds and monkeys. In his early days he was very fond of Coco, Rosalind's dog. He insisted on feeding the cat in Ojai. On one occasion though, an Alsatian jumped up and bit his arm.[32]

After the disassociation from KWINC, an account known as the Alzina account was set up for him. He was to use this as

he liked. Later it was transformed into another account known as the Teachers' Trust.[33]

While the main aspects of his teachings are provided in succeeding chapters, some of his mystical and occult beliefs, which perhaps originated in his Theosophical days, are given here:

Good and evil: In his early years, K had said that there was no such thing as good and evil. Good was what one liked, and evil was what one didn't like. But later on, he spoke about good and evil to his close friends very differently. He did not speak about this in public. K believed that there was an evil force that would try to attack him. As he was protected, it could strike someone near him. Though he loved forests, he would never enter a forest at night as it was permeated by evil in the darkness. Darkness allowed evil. At Ojai, he wouldn't even go out of the house at night, not even to walk from Pine Cottage to Arya Vihar. He said good and evil had no relationship, yet both existed.[34]

He also felt he needed protection, and we have seen how he sought protection with Mary Zimbalist. He believed that Mary Z and the Lilliefelts who lived in Ojai had been sent 'by something' to protect him. He talked about evil several times. He described how a number of forests are menacing at night. Though he never felt this at Sequoia, he never ventured out after 6 pm.[35]

Krishna said Mrs Besant had told him there were always two angels near him for protection, but he shouldn't make them work too hard, that is, he shouldn't take risks.[36] He also told Mary Z that he was sending two angels to protect her. But if he was alone, particularly after dark, he felt threatened. He was all right if someone, or even a dog, was accompanying him.

He explained that there were forces of good and evil in the world. Evil was in the wars, the brutality, the killing, the

torments, the hunting of animals and destroying nature. But there was at the same time the immense force of good.[37] Once Asit Chandmal, the nephew of Pupul Jayakar and Nandini Mehta, asked him why there had always been turmoil around him, and he answered that in good soil a tree grows but so do weeds.[38] Asit was very close to Krishnamurti and is known for his beautiful photographs of K.

Krishna also found a menace and evil vibrations in temples. At Rishi Valley in December 1984, he walked to the Thettu temple, where the goddess Gangamma is worshipped. On the way back, he felt something following him and told the goddess to return. The next day he walked around the temple and told the deity to stay there. He said Rishi Valley was fine but beyond it was a dark land with danger in the villages. He once asked Radhika Herzberger if she wanted to learn how to dispel evil but told her there was danger in it. She refused to comply.[39]

Once in Ashdown forest at night, he felt he was being followed, and after reaching the house, he was exhausted and stayed inside for several days. In Madras too, he felt a threat from a temple as it was growing dark.[40]

On one occasion, K spoke about good and evil and methods of protection with Sunanda Patwardhan, his secretary.[41] He said one should not even think or talk about evil people as that made the evil forces stronger. One should keep oneself free from envy, violence or the desire to hurt anyone. Traditionally, he explained, mandalas are used for protection. Krishna told Sunanda, ‘It has so often happened to me that I have been to homes where I have felt unpleasantness or evil. I then walk around the room to create a protective circle. You call it “mandala”. The Theosophists use the term “tiling the room”. The “tiling” shuts out all evil influences. Then my body is at peace and can rest.’

This protection of the room or building may have got rid of evil influences as he believed, but it did not affect infestations of insects. In Brockwood, for instance, he had a room where flies bred and multiplied, and there and elsewhere, they had to be eliminated by traditional methods.

He also told Sunanda about Co-Masonry, which he had joined in his Theosophical days. He said that they believe that after the thirty-third initiation, that is, the highest initiation, two angels are there to protect you from evil, though you should live a life where they are not required. He added that Leadbeater had told him that arrogance, power, self-importance, selfishness and hate are black powers. If people show these qualities, then they possess the seed of evil.

Good action in the world, he said, was weaker than evil. At one level, good and bad were opposites, but to touch the 'other', both had to be negated. Only then one could experience a reservoir of goodness that existed beyond the normal opposites of good and bad.

In his later years, there were three people Krishna had referred to as 'evil'. Two of them were Rosalind and Rajagopal (we will look at this in more detail in Chapter 6), with the third being Leadbeater. It is difficult to discern why he said this about Leadbeater, the man who had chosen him as the messiah and made him what he was, and whose many instructions on cleanliness, care of the body and occult matters, he continued to follow all his life, perhaps unconsciously. In a discussion with Mary Lutyens and Mary Zimbalist, he conveyed that he could not remember anything negative about Leadbeater except for the incident where Leadbeater slapped him on the chin to get him to close his mouth. His memory was vague, but he said he doubted if there was anything homosexual in their relationship.[42] Mary Lutyens recorded that when he finally

entered the Theosophical Society in 1980, he stood before Leadbeater's portrait and said 'Pax', as if making peace with an old enemy, but Radha Burnier, who was present at the time, says no such thing happened.[43]

Jewels: In early days, Krishna was taught by Annie Besant to 'magnetize' various objects, ribbons or jewels. He would hold these in his hands or wear them for some time, following which they would be believed to have gained a protective power. These magnetized jewels were placed in the Theosophical Society and elsewhere. Throughout his life, Krishna continued to 'magnetize' jewels and bury them in all the places he was associated with in the belief that these provided protection. Jewels were buried in his schools and wherever he lived. He would also magnetize items for people to wear. Based on ancient occult traditions, jewels were always buried in the northeast corner of a site. In 1980–81, Krishna visited the Theosophical Society campus at Adyar after more than 47 years. As they passed the Garden of Remembrance, Krishna stopped and said that something had been changed there. On investigation, they were told that once an architect tried to move one of the pillars and found a box containing jewels within. That box was with John Coates, the then Theosophical Society president. When informed of this, Krishna said: 'Those jewels were magnetized by me and amma (Annie Besant) for the protection of the society and placed there. They should never have been removed.' The old jewels could not be re-magnetized, but Krishna requested a new set, and after being magnetized, they were buried in another part of the complex.[44]

In an interview, Mark Lee provided further information. Jewels were magnetized, placed in gold and silver boxes, then into small plaster of Paris boxes, before being buried.

And Krishna wanted that people should maintain a contact with them, talk to them and encourage them.[45]

Sometimes, K seemed overly superstitious. Visiting Rishi Valley in 1980, he commented that though jewels had been placed in the assembly hall, they were not working. He felt the atmosphere had been spoiled by various activities like playing drums and that Visalakshi, Balsundaram's wife, had practised black arts there.[46] Had someone said this to him? Visalakshi was actually a brilliant and hugely talented musician, a singer and veena player. Balasundaram married her on 13 June 1945, when he was a young man, and she many years older. It was Visalakshi who encouraged Balasundaram to meet Krishnamurti. Balasundaram writes about her – she was not a wife; 'she was a guru at the beginning and till her very end'.[47] When Balasundaram became principal of Rishi Valley, she became head of the music and dance department, creating beautiful musical dance ballets for the children to perform. In highly traditional India, many did not understand this marriage because of the wide discrepancy in age. Krishna may have been influenced by comments made by others.

These concepts of the existence of evil, protection, angels and the burying of jewels all indicate that the Theosophical influence remained with K throughout his life.

At one time, Krishna also used to see fairies. He saw many in the Ashdown forest.[48] Later in life, he was not able to see them.

Another mystical aspect of his life was that many people experienced a vision of other beings, a face or a presence, when they were with or near K. Some experienced a strange light. Asha, a doctor married to Mark Lee, had one such strange experience at Rishi Valley in 1969. She saw an 'unusually tall luminescent figure',[49] whom she thought was the Buddha, come out from Krishna's bedroom, walk around the dining room and kitchen, and return to the bedroom.

There was no one in the house but Krishna, so was this K in a different form? The experience had a profound effect on her.[50] Many others had similar experiences. Dr Harshad Parekh had been reading, listening to and following Krishnamurti for many years. Profound changes had taken place in his thinking as a result of this. At Ojai in April 1979, listening to one of K's talks with perfect attention and stillness, he records, 'I saw light radiating from the space around K's face. In that space I saw the face of an old man with a long white beard.' This vision lasted a short time, but Dr Parekh's life was changed. He joined Rishi Valley School as a teacher later that year and continued to teach there and in other K schools till 2007.[51]

Healing: Krishna did a lot of healing, which he had started when he was in his twenties, and continued throughout his life. He never wanted to publicize this and said it was not related to spirituality. Often, he would place his hands on people and have several healing sessions, but sometimes his mere presence would seemingly bring about a miracle. He denied that he had ever learnt healing techniques from the Theosophists, but he did get a few lessons in healing from a Dr Fleming, who was also treating Nitya in the early days. Not much is known about Fleming except that he lived in London and had tried healing Lady Emily's migraines and some problems of Miss Dodge's without much success. In an early letter, Krishna wrote, 'Mr Fleming has given me a few lessons on the subject of it and personally I am very keen on it …'[52]

Krishna would give healing sessions to many who were close to him, including Mary Zimbalist, Sunanda Patwardhan and others. A young girl, Diane Maroger, with a rare bone disease was the focus of regular sessions and benefited greatly. Vimla Thakar could not only hear after he healed her but also believed herself transformed. Rohit Mehta, an old

Theosophist, was cured of paralysis within 10 minutes of Krishna touching him at a particular spot. A three-year-old child of Peter Jenkins was cured of leukemia. Very often though Krishna's healing did not work. Like other healers today, he himself said that some energy passed through him and sometimes 'it clicked'. After healing someone, Krishna would shake his hands to remove negative energy and then wash his hands. Today healing practices such as *pranic* healing and reiki abound and use the same techniques.

Krishna, however, could not heal himself. But experimenting with Mary Z, he felt some healing could be passed on to him through an intermediary, that is, if he put his hand on Mary's and she placed her hand on him.

Krishna also recounted a story where he released a woman from a 'phantom' she was having sex with by merely keeping her ring in his room for three days. When he returned it to her and she wore it, it had gained protective power.[53] But later she wanted her 'phantom' and called him back.

He spent many winter months during these years in India, visiting Rishi Valley, Rajghat, Madras, Bombay, Delhi, and other places. As soon as he reached India, Krishna changed into traditional clothes, kurta–pyjama or kurta with dhoti. Whenever they were in India, there was no question of him ever lifting a finger to do anything for himself as everything was taken care of. Because of Pupul Jayakar's influence, a car would come to the stairs of the plane and Krishna would be escorted to the VIP lounge, while someone took care of his luggage and other formalities. Pupul had also arranged a diplomatic passport for him, but he used it sparingly. Mary Lutyens always had a warm and positive feeling for India, but this was not the case with Mary Zimbalist. Used to luxuries and pristine surroundings, she found the crowds, noise and heat difficult to tolerate, even though they usually

stayed in luxurious houses. Because of this, she did not accompany Krishna to India very often.

In India, the attitude to him was different from the one he encountered in the West. People who came to his talks revered him as a guru and would touch his feet, though he did not like or encourage this.

During these years, there were many changes in relationships with those in India. There were new friends, and two new schools were set up in Madras and Bangalore. Yet on the whole, Krishna was not happy with things in India. He felt no one there had changed in all these years. There were some years he did not visit, for instance, in 1971 because of the impending war with Pakistan, which resulted in the liberation of East Pakistan, which then became the independent nation of Bangladesh. He avoided India in 1975 because of the internal Emergency imposed by Prime Minister Indira Gandhi. The Emergency was still on in 1976, but Pupul Jayakar, after speaking to Indira Gandhi, assured him he was free to speak and so he returned that year. On this visit, he met Mrs Gandhi several times, and it would seem that these meetings were among the factors that led Mrs Gandhi to call for elections and end the Emergency. He remained in touch with Mrs Gandhi and followed the ups and downs of her life until she was killed by her own guards on 31 October 1984. On one occasion, in December 1980, she, along with her son Rajiv, his wife Sonia and their two children, visited Rishi Valley when Krishnamurti was present. They walked and talked together.

As Vasanta Vihar in Madras was part of KWINC, Krishna was not able to stay there for a few years but would live in a house provided by Jayalakshmi. Jayalakshmi, a wealthy South Indian lady, became quite friendly with him. In her garden, she had a collection of stone Nandi bulls (Nandi is the sacred bull of the god Shiva), and Krishna greatly appreciated them. Remembering this, she later gifted him two large Nandis made of black granite and had them

transported to Ojai, where they were placed outside Pine Cottage. The arrival of the Nandis is described by Mark Lee.[54] ‘On 28 April 1981, two large crates containing the black granite Nandis sent by Jayalakshmi reached Ojai. Once they were installed K asked Asha to make them feel welcome. They were to be washed with water, then Asha was to wash them with milk, then covered with butter or oil, then flowers placed in front and on their horns. Krishna said, “talk to them, make them feel at home and appreciated. Do this often as they are so far from home and we want them to be happy here.”’

In 1975, Vasanta Vihar was returned to the Krishnamurti Foundation of India, and Krishna resumed his stay there. Madhavachari had been associated with KWINC and was Rajagopal’s representative in Vasanta Vihar. K learnt that Madhavachari had been conveying whatever he wrote to him, to Rajagopal, with whom Madhavachari’s loyalties lay. Krishna was unhappy with this. Madhavachari was secretary of the Krishnamurti Foundation of India (KFI) until1969 when Balasundaram took over.

Dr T.K. Parchure began to travel with Krishna in India from 1974 and later accompanied him abroad too. He was working at the hospital on the grounds of the Rajghat school, which provided free treatment to 20 surrounding villages. Parameshwaran, the cook at Rishi Valley, also joined Krishna in many of his travels across India, cooking excellent south Indian food for him.

In July 1980, Radha Burnier became president of the Theosophical Society, winning an election against her aunt, Rukmini Arundale. Though Krishna was not directly involved in the election, he liked Radha and wanted her to win. After the victory he visited the Theosophical Society in November that year, after a gap of 47 years, and continued to return on his subsequent trips to India. In fact, he would drive

there most evenings and walk on the beach where he had been discovered by Leadbeater so long ago.

Krishna also used to go to Ceylon (known as Sri Lanka after 1978) for talks. He went there in 1950, 1957 and 1980. In early days, Dr E.W. Adikaram was Krishna's friend and admirer there, who helped to spread K's teachings. Later, another key person was Susunaga Weeraperuma. Dr Adikaram was a Buddhist and Pali scholar, with a doctorate from the University of London in Buddhist studies. He was earlier a Theosophist and was also influenced by Mahatma Gandhi, and of course by Krishna, whom he thought was an enlightened sage like the Buddha.[55] In Sri Lanka in 1980, Krishna gave public talks, was interviewed on television, and had private meetings with the president and the prime minister. On his way back from India in early 1981, Mary Lutyens met him at Brockwood and noted that he was quite impressed and excited by meeting the dignitaries in Sri Lanka and Rishi Valley. She writes, 'This was one of the strange anomalies in K: his respect for worldly success and academic honours in others; yet he was repelled by anyone who boasted of his fame or showed signs of self-importance. He never seemed to consider that the donation given for his work might have originated from some ruthlessly competitive business which he would have deplored had he known about it. If, however, there had not been these contradictions in his nature, he would have been much less interesting and certainly less personally lovable.'[56]

In India, Pupul Jayakar had many dialogues and personal conversations with Krishna. She wrote a biography of him, which provides one of the best introductions to the man and his teachings. Though they remained close, K had reservations about Pupul because of her strong, assertive personality. He preferred a more passive person like Nandini. But even up to 1981, he felt that if something

happened to him, Pupul was among those who would carry on his work.[57]

It was actually towards the end of his life that the rift between Pupul and Krishna increased, even though her own book reveals that she was not fully aware of it. The problem's origin was that KFI was not given equal rights to edit and publish K's works. Finally, in 1985, Pupul insisted that either India should get what it wants or Krishnamurti himself should decide. Mary Z said Krishna was shocked saying, 'She gave an ultimatum to me!' and it created a rift between them.[58] Scott Forbes remarked, 'They thought their English was as good as anybody else's.' A kind of racial attitude is reflected here as Pupul's books show her English was not only as good but better.

Sunanda who worked for many years as Krishna's secretary adored and revered him. She felt he was like the Buddha who broke away from all traditions and spoke in a language that many in the world could understand. Such a teacher, she felt, only comes once in a thousand years. She felt that K had compassion but not sentiment or emotion. Talking about him, she said, 'The living presence of an individual who is a witness and a holder of that extraordinary sacred dimension and pure energy has a significance which is beyond all measure.'[59]

She also observed changes in Krishnamurti. When he came to India in 1947, 'He was a delight to be with; he would walk with you, he would talk with you, … Apart from the teaching he was fun to be with. But by the end of the fifties the personal factor started diminishing.'

The relationship with Sunanda changed over the years. When, at times, Krishna found Pupul too challenging and assertive, he counted on Sunanda to understand and absorb his teachings. After Krishna's death Sunanda wrote her own memoir about her association with Krishna for around 40 years. To her, Krishna was not a guru but certainly a guide.

She initially would recount her personal problems to him, and he would respond with care and affection.[60] But later, he did not want to hear about problems; he wanted her to look at her own mind and all that was preventing her perception. Sunanda and her husband Pama Patwardhan took care of Vasanta Vihar for many years. But as he did with many others, K became dissatisfied with them. He felt the religious element was lacking in Vasanta Vihar. When he came to India in 1985, his dissatisfaction with Sunanda and Pama led them to make a decision to leave Vasanta Vihar. Pama felt he had done everything that was required, and though Sunanda too felt she had done all she could, she remained uncritical of K, looked into herself and tried to understand what went wrong.[61]

Achyut Patwardhan continued to be associated with Krishna and compared him with the Buddha. He summed up one aspect of K's teaching very well: 'Krishnamurti was insistent that there is a part of his development that is achieved through knowledge, memory, reason, thought and reflection. And there is also a point at which he sees the limit of thought, sees that thought creates the problem and cannot solve all the problems that it creates.'[62]

Radhika Herzberger, Dr P. Krishna, Mahesh Saxena and R.R. Upasani were closely associated with K in his last years. He came to trust them and rely on them more than his earlier associates. Radhika is the daughter of Pupul Jayakar and became the director of Rishi Valley School. In 1985, Dr P. Krishna was specifically asked by K to take over the Rajghat school. Mahesh Saxena was appointed in Madras as the secretary of KFI, and R.R. Upasani became the principal of the Agricultural College at Rajghat.

Despite Krishna's long and non-traditional relationship with Rosalind and his other close relationships, he remained traditional and conservative when it came to relationships outside marriage. Mary Z recalls that in India, in 1966, he

saw a couple on the beach with their arms around each other and was shocked. He remarked, ‘What is this country coming to? You would never have seen this a few years ago.’[63] K also remained against marriage. In a conversation in 1965, he and Alain joked about it, and when Alain compared it to a disease like leprosy, he did not object.[64]

Relationships and how to deal with them in the schools were a problem that would arise repeatedly. While this can happen anywhere, it was more likely in Krishnamurti schools where people lived in close proximity and often in relative isolation from the nearby cities and towns.

Brockwood was another place where Krishna spent time every year. Dorothy Simmons was the founder-director of Brockwood. She once remarked that Krishna ‘paid great attention to his own energy: he nurtured it, he cared for it, he went into great detail as to what he ate; everything mattered.’[65] With this base, he went on to look with similar passion at other things in the world. She believed, he lived by his teachings, ‘by the care and attention he gave to everything and the depth of his passion and his affection and love for mankind’. Scott Forbes, Stephen Smith and Harsh Tankha were among other teachers in Brockwood.

When in England, apart from holding talks and discussions, Krishna enjoyed visiting London. A typical day out would see him having a fitting for his clothes at Huntsman, the Savile Row tailors, proceeding to L’Apertiff for lunch, and then to Hatchards to buy books. After L’Apertiff closed, he and Mary Z would go to Fortnums, which though conveniently located had very limited vegetarian food. The usual meal at Fortnums was a cheese flan with salad. In London, he often met Mary Lutyens, later known as Mary Links, and her husband Joe Links.[66]

Krishna had always felt that Ojai was his home, and once he was back in the renovated Pine Cottage, he felt this even more. Mary Zimbalist was there with him, but there were

other friends and helpers too. Among them were Erna and Theodor Lilliefelt who were Krishnamurti Foundation of America (KFA) trustees and supporters in the case against Rajagopal. Lilliefelt, originally from Sweden, was a retired UN diplomat. After the Oak Grove School was started, Mark Lee and others in the school were involved in discussions with Krishna. When interviewed later, Erna felt that a key aspect of Krishna was that he 'wasn't a man who reacted'. She also confirmed that the term 'teachings' was K's own term.[67] He never changed his message, although he sought new ways to express it.

Apart from those associated with his work, Krishna continued to have many donors, which made his work and life possible. One of his main donors in the later years was Friedrich Grohe, a German businessman living in Switzerland, whom Krishna began to refer to as his 'guardian angel'. The Grohe business was known across the world and manufactured luxury taps and other sanitary fittings. By the time he met Krishna, Friedrich had retired from the family business but remained extremely wealthy. In 1980, Grohe read K's book *The Impossible Question*, followed by his other books. After a few years of reading, he attended the Saanen talks in 1983. Grohe usually walked all the way from Rougemont where he lived, to Saanen, which took about one-and-a-half hours. He described the giant tent where about 2,000 people had gathered. In front of the podium, people would push and shove to find a place. He records that at Saanen and Brockwood, people would queue up all night to be first in the tent when it opened, but this was not the case in the US and in India. He says, 'It was overpowering to listen to him. He emanated so much energy that I felt I simply could not sit directly across from him. He spoke simply and clearly, with few gestures and no rhetoric. While listening to him, I would forget about food and drink and would not even take note of the heat.'[68] Soon there was

personal contact with Krishna, and Grohe attended all Krishna's talks across the world. As a result, contact with his own family and friends diminished. Grohe had been a keen mountaineer but had reduced this after the death of a close friend and mountain guide in a climbing accident. He used to collect paintings, but that too had lost its appeal. He stopped eating meat, which he was about to do, but Krishna accelerated the process. In his company, Grohe's perception of the beauty of nature was heightened. 'Krishnamurti called me his brother, his *nage gardien*. In 1984 in Schonried he embraced me and suggested I should live with him. I knew what he meant by that. He had asked several people before to live with him very closely so that he could work with them, saying that they then would change. But I was not ready for this total change.'[69] Grohe also wrote a memoir of his association with Krishnamurti.[70]

All these outer activities were underlaid by the spiritual processes that continued throughout his life. In the latter part of his life, they were somewhat different from those that took place earlier but no less intense. He had deep meditations and touched profound depths. These often occurred when he could relax sufficiently, or on his long walks, when he remained without thoughts. At other times, when stressed or strained, he would briefly faint and then recover his energy as he gained consciousness. He would come out of these brief faints with a cry. He told those close to him that if he fainted, no one was to touch him, though sometimes he would faint on Mary Z's shoulder or fall into her lap. He would not faint in an unknown place but only if he was near people he trusted.[71] In Malibu, one night in December 1971, he felt the room was filled with 'eminent holy beings' and something changing in his brain.[72] He had a sense of great joy. On another occasion, he experienced 'an extraordinary light burning in his mind'.[73] Such

experiences along with feelings of joy or ecstasy were frequent.

In May 1975, at Brockwood, Mary Lutyens brought him the first volume of the biography that she had written. Mary Z read it and asked him why the Masters no longer spoke to him. He said, ‘There is no need of them now the Lord in here’,[74] indicating that he himself was at a higher level than the Masters. Krishna turned 80 that year.

In March 1977, there was a meeting in Ojai that brought representatives of all the foundations together. At one meeting, Krishna asked how they would describe life with ‘this man’. He added, ‘If any of the Buddha’s disciples were alive, would one not travel to the end of the earth to see them, to find out from them what it had been like to live in his presence?’ But, Mary Lutyens says, the comparison was made ‘totally without self-importance’. He did not identify with ‘this man’.[75]

In 1977, after his prostate operation under local anaesthesia he had intense pain, and when given painkillers, he left the body, spoke about Nitya and then conversed with death. He saw a personification of death, not a person. Death was calling him, or rather the body, but there was another entity too that was stronger than death, which intervened. The body, death and this entity had a conversation. Describing it later, he said, ‘Fear never entered this conversation for fear is darkness and death is light. The dialogue was not illusory or fanciful.’[76]

In 1979, Krishna had another unique experience while he was in Rishi Valley in November. Meditation was taking place every night, but one night it seemed deeper than it had ever been. He felt he had reached the ultimate, the absolute, there was nothing beyond. There was a sense of vastness and beauty.

Krishna often used to try and understand what made him what he was. He never liked to use the word ‘I’ and referred

to his young self as ‘the boy’, and the adult self as ‘the speaker’. He used to also discuss ‘the face’ that was with him.[77] It seemed to be a face of extraordinary beauty that would blend with his. Others near him also saw this face at times. While writing the second volume of his biography, in 1979, Mary Lutyens tried to discover what he felt about himself. Had the body been prepared for the Lord Maitreya as predicted by Leadbeater and Annie Besant? Krishna said it was a likely theory, but he did not think so. Was there then a reservoir of goodness which he tapped into? Krishna said no. Mary Lutyens adds, ‘The only other theory I could suggest was that Krishnamurti himself had evolved through many lives to become what he was, though this I found hard to accept because the young Krishna I had known had been quite vacant, childish, almost moronic, interested in nothing really except golf and motor bicycles. I could not see how this being could ever have developed the brain to expound Krishnamurti’s subtle teaching.’[78] In the discussion that followed, Krishna said that what was important was the vacant mind that existed from the beginning of his life. Though many things happened to him, they did not touch his mind, which remained vacant and beyond thought. He was not attached to anything and always felt protected. But when he talked or wrote, something operated so that the teachings were revealed through this mind. He may have been unique, but the teachings were available to everyone. In this context, he once provided the example of a light bulb. It was invented by Edison, but others did not have to reinvent it, they could just turn it on.

The discussion continued later. Did the Lord Maitreya prepare the body? Krishna, putting forward a possible explanation, said, ‘The Lord Maitreya saw this body with the least ego, wanted to manifest through it and so it was kept uncontaminated. Amma (Mrs Besant) said the face of K was very important because it represented that.’ He added that

he had always been attracted to the Buddha. Was that relevant? Was he influenced by the Buddha? He questioned, 'Was it the power wanting to manifest that created the boy, or was it that the power saw a Brahmanical family, an eighth child, and said, "That is the boy?"'[79]

He also said, 'The sacred is there and because it is sacred it is vast.' He wondered what would happen when he died. 'Are there people who have drunk the waters and will carry on?' By this time, Mary Lutyens records that Krishna had to lie down as his head and neck began to ache. Another discussion took place in autumn 1979 after the Saanen and Brockwood gatherings. About his talks, K said, 'I don't see something and translate. It comes out without my thinking about it. As it comes out, it becomes logical, rational. If I think it out carefully, write it down, repeat it, nothing happens.'[80]

He added, 'The body is here to talk; it has been brought up that way and its purpose is to talk. Anything else is irrelevant so the body has to be protected.... Some element is watching over it. Something is protecting it... I have said it isn't the Maitreya, the Bodhisattva. That protection is too concrete, too worked out. But I've always felt protection.' Mary Lutyens added that on the whole she felt the body was being used, right from 1922. Whatever that sacred element was had almost fully permeated him, but at times he seemed his original self. Yet again, when she read the *Notebook*, a sort of diary he kept for some time, it seemed he had his own consciousness.[81]

Another discussion was held just a few days before his death on 5 February 1986. At this time, Krishna said that the doctor had told him that he could no longer travel or give talks. However, he had no pain and his brain was very clear. He seemed to be in remission and felt the condition could go on for months. He then made the statement, 'As long as this body is living, I am still the teacher. K is here as he is on

the platform … I am still the head of it.' Mary Lutyens records, 'Although from time to time at this meeting he wept from sheer physical weakness, he was overwhelmingly himself.'[82]

On 7 February 1986, Mary Z asked him a question, which was requested by Mary Cadogan. 'When Krishnaji dies what really happens to that extraordinary focus of understanding and energy that is K?'

K responded, 'It is gone. If someone goes wholly into the teachings perhaps they might touch that; but one cannot try to touch it.' Later he said he wanted to record something, and extracts of it are given as follows:

'I was telling them this morning – for 70 years that super-energy – no – that immense energy, immense intelligence has been using this body. I don't think people realize what tremendous energy and intelligence went through this body – there's 12-cylinder engine. And for 70 years – was a pretty long time – and now the body can't stand anymore. Nobody, unless the body has been prepared very carefully, protected and so on – nobody can understand what went through this body…. You won't find another body like this, or that supreme intelligence operating in a body for many hundred years. You won't see it again. When he goes, it goes. There is no consciousness left behind of that consciousness, of that state. They'll all pretend or try to imagine they can get in touch with that. Perhaps they will somewhat if they live the teachings. But nobody has done it. Nobody. And so that's that.'[83]

Krishna did not live much longer. Mark Lee[84] too provides some details of his poignant last days. In 1986 January, Krishna even resigned as a KFI trustee and wanted his name removed. But Pupul Jayakar and others protested against this and no change was made. When he cut short his India trip and returned early to Ojai in January, he said to Erna Lilliefelt, 'I came back to Ojai because I didn't want to die in

India and come back an Indian.’ (He was referring to an occult tradition that you are reborn in the place where you die.) Even in his last days, he responded to a question from an old friend. She was in great pain from cancer and wanted death. Should she end her life? Krishna was against it. He said, ‘Tell her she cannot invite death.’

On 15 February 1986, Krishna was taken outside on a wheelchair to sit under the pepper tree. Before going inside, he bowed his head to the south, the west, the east and finally the north, saying goodbye to the earth and to Ojai.

Once again, he said, ‘No one has understood the teachings.’ He asked about funerals and cremations, and Mark explained the different types having found out from the mortuary. The ‘poor man’s funeral’ had a cardboard box instead of a wooden coffin, and Krishna opted for it. He would be cremated, but he wanted the cremation oven inspected and told Mark, ‘Please make sure the ashes are not mixed with any others.’ Mark made the inspection and found it clean. Krishnamurti died at 10 minutes past midnight on 17 February 1986.

When Mark was informed and arrived at the cottage it was lit up, while Mary Z and Erna Lilliefelt made endless phone calls, informing everyone concerned in India and the world. The next morning the hearse arrived, and K was carried out in a brown cardboard box on a gurney. At the exact moment the body passed under the pepper tree, eight Canadian geese were seen flying overhead. Mark adds that great white flocks of seagulls hovered over the hearse for several miles. Later the ashes were poured into a silver water pot and divided, some for Ojai and Brockwood, and the remaining for India.

It was now for the foundations to carry forward his legacy. We will look at more aspects of his philosophy, his dialogues and discussions, his foundations and educational institutions, and some of the people associated with these initiatives in the next chapters. But before that we will look

more closely at a conflict that dominated the latter part of his life and left many adherents of his philosophy puzzled and bewildered.

CHAPTER 6

Rajagopal and Krishnamurti: The Conflict

The 1969 *Summer Bulletin#3* of the Krishnamurti FoundationTrust England, gave a statement about Rajagopal and KWINC, which had been publishing Krishna's works for 40 years. Part of the statement reads: 'For the past 10 years Krishnamurti has repeatedly asked Mr Rajagopal, the president of Krishnamurti Writings, Inc., to inform and consult him about its policy and affairs. Mr Rajagopal has consistently refused to do so and denied Krishnamurti access to his own manuscripts and archives in the Krishnamurti Writings, Inc.' The statement continues that Krishna tried to settle things amicably several times, but it did not work out. Therefore, there was an appeal for funds as the money that had been given to KWINC was tied up and not accessible.

In Chapter 4, we looked at the relationship between Rosalind and Krishnamurti and the growing estrangement among the three. One of Krishna's biographer's comments, 'The conflict between Rajagopal and Krishnamurti has been called "the ugliest chapter in Krishnamurti's life".'[1] In this world, such conflicts are quite common. They take place in families, in businesses, and even among gurus and their followers. So why does this conflict have a particular importance? Why should one expect Krishna to be any different? The thing is most of his followers did expect it. Krishna had often spoken about 'ending conflict'. He had talked of looking at oneself in 'the mirror of relationship'. Did he manage to do this? If not, was it true that the K who spoke was entirely different from the person who existed at

other times? Or was the conflict created and exacerbated by Rajagopal, and was Krishna an unwilling and helpless participant? A downward spiral had begun from 1950, accelerating in 1956. In 1957–58, Krishna had handed over all decision-making regarding KWINC to Rajagopal, even signing a legal document. In any case, this was something of a formality, as Krishna had never involved himself in any aspect of it. But soon after that, a friend in New York suggested that this was not right and Krishnamurti should regain control over KWINC. Now a battle started between the two men. Rajagopal came to see him in October 1962 at Chalet Tannegg but a reconciliation did not take place. Krishna wanted to get back on the board of KWINC, but Rajagopal refused. Krishna had begun to criticize Rajagopal to everyone and soon extended this to Rosalind as well. Happy Valley School used the educational ideas of various people along with Krishna's teachings. Krishna had not shown much interest in the school since it started in 1946. But in 1963, he held that it was not adequately incorporating his teachings and wrote this in a formal letter to Louis Zalk, the president of the school board. He said this was based on his observations when he had stayed in Ojai in 1960 and also on what was reported to him. In reply to this, Louis Zalk wrote a letter on 19 August 1963. He said Rosalind had given her life to the school, but when Krishna was visiting next, they could discuss methods to improve. 'We would like to have a direct contact with you and not through interpreters and intermediaries.' Rosalind was unhappy that he had not discussed anything directly with her. Radha Sloss writes, 'She was convinced that he had now turned on her, as he had on Raja, and was using the school as a route of attack.'[2] Krishna then responded that he had not intended to criticize but was only trying to be helpful. Jimmy, Radha Sloss's husband, was on the Happy Valley School's board, and in 1964 he and Radha met

Krishna at Chalet Tannegg in Gstaad to discuss the issue at hand. ‘We explained how much distress his criticism of the school had caused, what a controversy had been created among the students, the teachers and the feelings that had been fermented against my mother. Krinsh looked genuinely stricken. He said he only wanted to help. He grasped my knee and shook it as he frequently did when making a point.’ He said that he recognized Happy Valley was distinct from KWINC and was not identified with Krishnamurti. Radha also comments that he looked different – his face was puffy, his eyes were not quiet and he didn’t smile fully even when he laughed.[3] On 1 September 1964, Rosalind resigned as director of Happy Valley School after 18 years of hard work. Louis Zalk died on 29 November 1964. He had made a second marriage to Rosalind’s sister Erma, who still helped out, but Rosalind had to focus on the finances of the school, which kept her busy.

One has to wonder what the battle over KWINC was really about. Krishna had no knowledge of finances and never wanted to look at a talk once he was through with it. Both he and everyone else acknowledged that Rajagopal’s editing was meticulous and perfect. Yet surely if he wanted to be back on the board of KWINC, Krishna had a right to be? Behind the overt battle, it would seem there was something else as it could not merely have been a clash of egos or the result of the fallout over the affair with Rosalind. Rajagopal believed in the truth of Krishna’s teachings. However, he felt the man himself was something different, that there were two different people, one who spoke and one who existed as a normal human being at other times. Feeling himself threatened and possibly displaced, Rajagopal wanted to preserve every document he had collected over the years that would show that he was in the right and that there were two sides to Krishnamurti. Krishna, on the other hand, realizing this, perhaps wanted access to

the documents to possibly destroy those that were not favourable to him. This seems the only possible explanation for them both being so adamant over the control of KWINC. This view is also shared by Vernon. Regarding K, he says, 'In defiance of his own principles he developed a fixed notion of how he wanted to be perceived by the contemporary audience. It was as if an edifice was under construction that must be protected and kept free from taint.'[4] Initially he did not want the details of the process and his Theosophical past publicized, but later he allowed Mary Lutyens to write about it. He had stopped Emily Lutyens from publishing her book in the 1950s. Later it was published, though with modifications. Vernon adds, 'The extreme assertiveness with which he was later to attempt to regain possession of his early papers and manuscripts from Rajagopal's archive implied that he wanted to select what material from his past was to be available to future historians.'[5] In fact, this is the only rational explanation for Krishna, who had spent his life speaking against conflict, to involve himself in this long battle.

Another aspect is psychological. Rajagopal felt betrayed by Krishna's long and secret affair with Rosalind. But he also must have felt betrayed by Krishna's suddenly turning towards new people and trying to push him out of his life. Rajagopal had given his life to Krishna and his teachings. He was being asked to give way to others, but he was not being asked in a polite or friendly way. Rajagopal had never taken a salary for his work. He, however, was a financial wizard, who through judicious investments had built up a huge corpus of funds. It was these investments that were being investigated and perhaps not understood. Possibly the details of how Rajagopal was to live without a salary had never been worked out. Rosalind affirmed that every bit of money spent or received was meticulously accounted for, but those supporting K thought otherwise.

Radha reports that Krishna was loving towards Rosalind when they were alone, but reserved if they met along with his new friends. Krishna began telling everyone, including Rajagopal's old friends, about the conflict between them, adding that Rajagopal had misused funds from KWINC. Raja remained silent, while Rosalind wrote a letter to Krishna questioning his actions and behaviour. Arya Vihar was another problem between them. Krishna had told Raja he wanted it to be given to Rosalind, and Rajagopal had explained that as it belonged to KWINC, it could not be given to an individual. Rajagopal's solution was to hand it to Happy Valley so that Rosalind could use it, but then K said he was acting without consulting him. Somehow, despite the efforts of Rosalind and various friends, the impasse between Raja and Krishna could not be resolved. In another effort, Rosalind wrote to K on 22 June 1967. She said that to damage and defame an old friend, no matter what he thought he had done, was surely against what he had said to others, and though she did not use the word, she meant it was against his teachings. She added, 'There is just too much pride from both sides.' She also said that she could not talk to Rajagopal. 'I can't talk to R, he blows up at me about you and me wrecking his marriage, repeats everything from the past.'[6] She asked him to come and sort things out, she would do everything to make it easy for him, and ended her letter, 'Dear Krinsh can you hear me – do you remember me!! Dear God let something penetrate.' But both this and another letter, which followed had no effect. In fact, he saw the letters as a threat. Making a further effort, Rosalind managed to meet him in London, where he did not respond to her favourably, and then in Rome, where he did, promising to return to Ojai, meet Rajagopal alone and sort things out. He even wrote her a loving letter later, which was to be the last. Both Rosalind and Radha tried to defuse the crisis, but nothing worked. Radha says, 'My father would

frequently lament Krinsh's treatment of him, but with the grief born of a lost friendship rather than the hatred of a discovered enemy. Krinsh's hatred ran so deep that he could hardly speak at all, as if it welled up from a frozen crust.'[7]

Then in 1968 a break with KWINC came and a move started to file a case to regain control of it. Most of the members of the Krishnamurti Foundation of India and many of Krishna's friends and associates were against him filing a case. Among them were Vanda Scaravelli and Beatrice Wood, apart from those associated with Rajagopal. Even Krishna, at one time in 1966, had decided to allow Rajagopal to control KWINC and to have nothing more to do with it. In 1970–71, an offer was made to Rajagopal to become a member of the new foundations of KFA and KFT if he gave up control of KWINC. But perhaps the offer came too late, when criticisms of Rajagopal had spread through Krishna's circles. A complaint therefore was filed against Rajagopal and KWINC in November 1971 and in March 1972, a response denied the accusations and filed a cross-complaint for breach of contract, slander and interference in his work. Though Krishna was behind it all, he was not a party to the complaint, but was named in the counter complaint. There was on one side Mary Zimbalist, Erna and Theo Lilliefelt and Ruth Tettemer as trustees of KFA, and Sydney Roth, a donor to KWINC. The Attorney General of California was also involved. On the other side, there were the trustees of KWINC, including Rajagopal and his current wife Annalisa, the Vigevenos, Mima Porter, Austin Bee, Byron Casselberry and William Weidemann. The longdrawn-out legal process began, and they all had to give statements and respond to questions. Finally, in September 1974, a settlement was agreed to. It was presented to the court in Ventura and approved by the judge in December. According to this agreement, KWINC would be dissolved. The Krishnamurti and Rajagopal Foundation, known as the K and

R Foundation, replaced KWINC and remained under the control of Rajagopal along with retaining the copyright for Krishna's writings up to 1 July 1968. Rajagopal's legal costs, along with pensions, would be paid from KWINC funds, the rest of the money being transferred to KFA. Rajagopal could keep the house he had bought for his lifetime. However, 150 acres to the west of the Ojai Valley which included the Oak Grove, as well as Arya Vihar, Pine Cottage and the land around it was transferred to KFA.

Some of the archives also remained with Rajagopal, as he claimed these were his personal collection. Gradually he began giving these to the Huntington Library. That he did this supports the surmise that he believed Krishna wanted to destroy part of the archives. At the Huntington Library, they would be safe. But when the KFA trustees discovered this, a second lawsuit was started against Rajagopal in December 1980. For various reasons described below, the lawsuit was withdrawn on 1 April 1983. After its withdrawal, Rajagopal filed another lawsuit against Krishna and KFA trustees, claiming that the lawsuit of 1980 was unwarranted and against the agreement reached earlier. In addition, damages of $9 million were claimed for K maligning Rajagopal, referring to him as mad, dishonest and defective in the brain. The case carried on and was resolved after Krishna's death in 1986. A settlement was then reached and accepted by the court. By this, the K and R Foundation's assets and publishing rights were handed over to the Krishnamurti Foundation of America. While Rajagopal retained his personal collection, KFA trustees had to make a legal statement saying that Rajagopal and his trustees had done nothing wrong.

When one looks at the court case and the other aspects of Krishna's deteriorating relationship with Rosalind and Rajagopal, one cannot help but think that it could have been handled better, and was totally unnecessary. Rajagopal felt it was a result of Krishna being influenced by his new

friends. Though Krishna denied this, it certainly seems likely. The deterioration in the relationship began as soon as Rajagopal learnt about Krishna's relationship with Rosalind, and Krishna became aware that Rajagopal finally knew about the long-kept secret.

Krishna had loved Rosalind. His letters to her, along with Radha's observations from the time she was a child and witness to the relationship, leave no doubt about this. Even when his relationship with Rajagopal had broken down, he wanted to arrange for Arya Vihar to be hers for life, he wanted to take care of her. Yet he now began a series of negative comments not only about Rajagopal but about her too. K always claimed to live in the present, to live like the eagle flying across the sky, the flight that leaves no mark. He did not look back or remember the past, yet in the case of Rosalind and Rajagopal, he somehow did.

He even began to say that they were evil and that to be in touch with them or any of their associates was to be contaminated in some way, though there were some inconsistencies in his approach. In 1970, when he received a couple of letters from Vigeveno who was Rajagopal's assistant, he would not touch them because he found them 'soiled and dirty and somehow evil'.[8] Obviously they were not physically dirty, but they seemed abhorrent to him. Yet the same year Rajagopal made several phone calls saying he loved Krishna and wanted everything to be settled amicably.[9] But Rajagopal too was inconsistent. He had been deeply hurt by Krishna's public criticism of him and wanted K to retract it publicly before he was ready to discuss KWINC. Among other things, he had been called an embezzler. On the phone to Mary Z he called Krishna a liar, a hypocrite and a coward, someone who hid behind women. In April 1971, the two men did meet alone, and later Krishna said if Rajagopal agreed to settle, he would make a public statement of friendship, but Rajagopal wanted this

statement first. The impasse continued, even though at the same time in one of his talks K said, ‘the worst crime is to be in conflict’.[10]

Later that year, Krishna narrated negative stories about Rosalind to Mary. Once, he said that she hit him on the head with a hammer. Another time, she tried to hit him with a bottle. She had kicked him in the groin, and at a station in Santa Barbara, she told him to jump under an oncoming train.[11] One presumes he was speaking of a time when the relationship was breaking. Around the time when the case was filed, he wrote to Mary Z that Rajagopal was a crook, unscrupulous and deeply antagonistic.[12] A new twist to the tale was now provided by Biascochea in 1972. He claimed that in 1946 he provided a donation to KWINC and asked how it was used. Rajagopal said he wouldn’t tell him and if he persisted in his questions he would reveal that there was a relationship between Krishna and Rosalind.[13] This was taken by K supporters to mean that Rajagopal knew about the relationship all along, but somehow this is rather difficult to believe. Biascochea was a firm Krishna follower and had gifted the first Mercedes for his use. Why would he suddenly reveal this incident 26 years after it took place, when a case was in progress?

Krishna it seems was shocked when he learnt that Rajagopal remained a Theosophist all these years.[14] One can’t understand how he did not know, or why he should be shocked or see it as a betrayal. Was being a Theosophist incompatible with a study of Krishna’s teachings? It would not seem so for later Krishna himself appointed Radha Burnier, a Theosophist and even the president of the Theosophical Society, on the board of the Krishnamurti Foundation of India.

Later as some of the archives were revealed, many letters from K to Rajagopal were found apologizing and mentioning

a betrayal. K said it was about him cancelling some talks, but this too seems unbelievable.

Mary Z, of course, could not see anything good in anyone who opposed Krishna, and nor did she have any objectivity. Her antagonism went to the extent of commenting negatively on their physical appearance. Thus, Rajagopal looked like an 'angry ancient baboon', Mima Porter had 'a vacant eye one sees on senile wards', Carlo Suares looked like 'a grey rat', etc.[15] Later when she met Rukmini Arundale, she said she was 'hard-faced and swollen looking' and 'lumbered about in an orange sari looking something like Marlon Brando in *The Godfather*'.[16]

Krishna brought up the insults he had received from Rosalind and Rajagopal again. Once in Sequoia, she called him 'a swine'. He told Rajagopal, who shrugged. One wonders what he expected Rajagopal to do? And, K added, they forced him to go to drive-in movies and eat at tacky restaurants and he hated it.[17] But did he tell them he hated it? To them it must have seemed like a pleasant outing. They certainly were not rich, and Rosalind did everything to live economically during the war years.

After the first case was settled in 1975, they went to the K&R Foundation office to look at the archives. Mary Z herself records that the archives consisted of 'thorough, well-kept files', and that Rajagopal was friendly, but Krishna was not. When Rajagopal remarked on how they had once been friends but now Krishna would not speak, K said, 'If you want that friendship you will resign from everything and do penance.'[18] By this time the case was settled, but 'do penance' became one of Krishna's favourite phrases.

He often referred to Rosalind and Rajagopal as 'evil'. In January 1976, K remarked to Mary Z that 'he must offer a chance to Rosalind and Rajagopal to redeem themselves, to expiate their sins before they die'. And it should be done in a way they could not refuse or it would be worse for them.

To the Lilliefelts he said that Rajagopal was a Brahman, he wanted to tell him that. He also told Mary that Rosalind and Rajagopal had been close to the teachings but had rejected it, therefore their ‘damnation’ was greater.[19]

It was soon after this that Priscilla Tiery told Erna that she thought that Rosalind and Rajagopal had wanted to destroy the teachings. When this was repeated to Krishna, he began to believe it himself.[20] Rajagopal made a few tentative attempts at friendship. He attended one of the Oak Grove talks, and later when they went to his archives, he gave them the Bourdelle bust. On 1 January 1978, Rajagopal phoned to wish them a happy new year. He told Mary Z he had always loved her. Rajagopal made other calls that year and even spoke to Krishna sending his love.

Then in 1979, a strange incident took place. Both Austin Bee and Rajagopal attended one of Krishna’s Oak Grove talks where Krishna did not recognize either of them. But then Rajagopal came over and gave K a package, which he accepted and even held Rajagopal’s hand. But after getting inside the car, Krishna kept his hand outside the window saying, ‘It is not my hand.

It has touched something unclean. The man is evil.’ Reaching home, he washed his hand thoroughly. In the package was a Quartz watch. The gift did not appeal to Krishna, but he started a correspondence with Rajagopal suggesting they meet and talk things over. Raja said he was ready to meet even though there was nothing to discuss.[21] Rajagopal continued with overtures of friendship, sending Krishna a clipping of a poem on friendship, with two lines underlined, stating that he would always feel that way for K. But Mary Z says Krishna was disgusted and hardly glanced at it.

Based on Krishna’s repeated comments, Mary Z refers to Rosalind and Rajagopal as the two worst people in his life. She often asked why he put up with them. At this time, in

1980, Krishna narrated another story about Rosalind and how she had knocked him down the stairs at Arya Vihar, but Weidemann caught him.[22]

Meanwhile, in July 1980, Rajagopal insisted that he had never violated the settlement as the documents he had were part of his personal collection. If the KFA trustees stopped harassing the K&R Foundation, he could join hands with them again.

As seen above in December 1980, the next case against Rajagopal had started. Rajagopal sent a message to Krishna to announce that they were friends at an Ojai talk, but K did not respond.

A change, however, came in July 1982 when Rosalind wrote down the whole story of their relationship, titled it 'A Sad Story' and sent it in a six-page letter delivered by Vanda to Krishna and Mary Z. Krishna did not want to touch it, but he wanted to know its contents. Though both Mary Z and Mary Lutyens denied that the letter affected him, Mary Z reported that it was in fact immediately after receiving it that Krishna wanted to drop the case. He said that continuing with it 'keeps us in touch with evil'. Proceeding with it, he said, would be 'to touch dirt'. At one point, he said, 'I would grovel to end this.'[23] In early 1983, a settlement was offered to Rajagopal through the lawyers, but Rajagopal wanted some changes. At this time, the lawsuit against Rajagopal was withdrawn. Mary Z explained that it was becoming very unpleasant, as Rajagopal's lawyer accused Krishna of lying.[24] But then when Rajagopal filed a counter case, it was thought necessary to tell others the Rosalind story, so far known only to Erna and Theo Lilliefelt. Now Evelyne Blau, Alan Kishbaug, Alan Hooker, Tom Krause, Mary Cadogan and Dorothy Simmons were informed. Later Pupul Jayakar was also told. She felt Rajagopal was not to blame in the case. Krishna now said he was sending two angels to tell Rajagopal he was wrong.[25] He continued to

send them to talk to him every day.[26] The angels though were not able to bring the case to its conclusion. Meanwhile, Rajagopal donated $30,000 from the K&R Foundation to Erna for scholarships.

To his friends, Krishna continued his accusations of Rajagopal. The story of his relationship with Rosalind, though now known to some of his friends and associates, still remained concealed from the world. It was only in 1991, five years after Krishna's death, that Radha Rajagopal Sloss published a book to counter Krishna's endless criticisms of her parents. Some did not believe the story when it was published, and it created consternation in the world. In 1992–93, I had interviewed many members of the Krishnamurti Foundation of India and questioned them about this. Some denied its truth, others said they knew nothing, but two foundation members admitted to having knowledge of it. One had helped in the court cases, and for those involved in this, it was background knowledge. The other made an interesting comment. She said, 'When one has loved so deeply, how can one betray that love by revealing it to the world?' Could it be that she too had loved Krishna deeply? Another foundation member wrote in a letter to a prominent magazine, which had published a review of the book, that the conditioned minds of ordinary people could not understand Krishnamurti's unconditioned mind. In England too, an announcement was made in Brockwood that the book was fiction, nothing but lies. But intrigued staff members bought their own copies and were not so sure.

But then, Mary Lutyens wrote the book *Krishnamurti and the Rajagopals* (1996), acknowledging the relationship but providing more criticisms and pointing out some inaccurate dates and discrepancies in the book. She also presented Krishna's version of the relationship, not as a loving relationship which fell apart, but as something he was

pushed into. She writes, ‘RS’s (Radha’s) main accusation against Krishnamurti is that he had a physical relationship for many years with her mother, Rosalind Rajagopal, while maintaining “a chaste image”. The physical relationship is not in dispute and should not come as a shock. It certainly did not surprise or shock me when K told me about it. I knew about his relationship with Rosalind before I wrote the last volume of my biography but did not realize that Rosalind wanted her adultery broadcast to the world. I have always stressed that Krishnamurti was physically a perfectly normal man. As for its being a secret affair, was K supposed to go about saying that Rosalind was his mistress? It was her concern as much as his. And he never “presented” himself as being celibate.’ She adds that while Theosophy advocated celibacy, Krishna had dropped the idea when he went his own way, and provides passages from his talks where he speaks of love and sexual relationships. She says, ‘People who are disturbed and disillusioned by the fact that K had a physical affair should inquire of themselves whether they have not been projecting on him their own conventional image of what “a holy man” should be.’ This is a typical way of suggesting that the person who questions is wrong.[27]

Later in the book, she writes, ‘K gave me his version of how the affair started: Rajagopal had not only condoned it but had manoeuvred it into taking place. When I asked him why they wanted this to happen, he replied unhesitatingly, “To get a hold over me”. It was indeed used in due course as a threat against him.’ Mary Lutyens also quotes from two letters Krishna wrote to Rajagopal in 1985, dictated to Mary Zimbalist but not sent. In one, he writes, ‘You connived, manoeuvred and encouraged that lady and myself.’ This certainly seems far-fetched.[28]

Mary Lutyens provides more quotes from these unsent letters to Rajagopal, criticizing him and inferring all sorts of

things. Why were they not sent? This seems suspicious and makes one doubt anything he said in them as it would seem they were written only to present his side of the picture to his new friends. In the letters, Krishna accuses Rajagopal of wanting to kill the teachings, of quarrelling with him, though he himself never quarrelled, of bullying him, etc. Both letters are filled with accusations. Mary Lutyens says they were not sent because of legal negotiations at the time, but actually they don't show K in a good light. One would expect something far more balanced and gracious from him. If Krishna had so many problems with Rajagopal, why not get rid of him early on? What prevented him?

She believes Krishna could never have slapped Rajagopal as Radha records as, 'Any kind of violence was totally alien to Krishna's nature. It was to stop the violence in Rajagopal's voice when bullying him that K sometimes had to lie and agree to sign written apologies.'[29] Krishna, however, was perfectly capable of raising his voice and shouting at people, and many such instances have been recorded. For instance, such incidents have been witnessed in Brockwood when two members of the staff were having an illicit affair, in the Valley School in Bangalore, and elsewhere(see Chapter 11). Also, throughout his life, he got rid of people who had been his associates or friends, often in a very harsh way. It is difficult to believe that he was forced to put up with Rajagopal if he did not want to, when he did not put up with anyone else. Forced by whom?

Further, she says, 'K told me that after Rosalind's suspicions were aroused, he had to undergo bullying from her as well as from Rajagopal. He said that twice she had tried to kill him – once to push him off a station platform and the other time she hit him on the head with a spanner.'[30] But we find that to Mary Z, Krishna had said that Rosalind told him to go jump under a train. Certainly, a childish

statement made in anger, but still not the same as actually trying to push him under one.

Further, she says, ‘Rajagopal’s adherents were, of course, saying that it was Krishna’s new friends who had influenced him in severing himself from Rajagopal. K indignantly denied this; he owned that he might be influenced in small matters but never in important ones; he had not been influenced by Mrs Besant, for instance, or anyone else when he dissolved the Order of the Star and resigned from the Theosophical Society.’[31] As he could take so many independent decisions, he could have got rid of Rajagopal long ago.

He ends one of his unsent letters with the words: ‘Look, Rajagopal, I am really not frightened of your going to court so kindly do not use that threat any more. You who claim to be a Brahmin have sunk so low that you betrayed everything for your own personal power, secret manoeuvering and egotistic jealousy. This is all I have to say. This letter is not written in any spirit of vengeance or to hurt your vanity. It is written to point out what a deep abyss there is between you and anything sacred and decent. If there were any sense of honesty, fairness you would return everything, behave like a decent, honourable man and become a real Brahmin.’[32] But this statement has no meaning as the letters were never sent, and perhaps there was no intention of sending them. Regarding these unsent letters, C.V. Williams comments, ‘The reader might consider what level of bitterness and sorrow Krishna must have fallen to, to prompt such unmitigated abuse.’ She goes on to note his lack of compassion and to wonder if this was the way he had engaged with Rajagopal in the past.[33]

Rajagopal was often critical of Krishna. He did not like his vagueness, his promises to people that he, Rajagopal, would have to fulfill and his sudden cancellation of talks. Their personalities were very different. Rajagopal was meticulous

and hard-working, taking care of every detail. Before dissolving the Order of the Star, Krishna and he together had worked out how to proceed. Rajagopal ensured a smooth transition so that Krishna did not suffer any hardships. But right from the beginning, Rajagopal did not have an uncritical admiration of Krishna. While admiring his teachings, he did not see these reflected in Krishna's life and often voiced his irritation. Rosalind once had a warm and loving relationship with Krishna, but she saw him as an ordinary human being, not some great divine teacher. She even felt the 'process' was something put on, something he used to get the attention of women. Neither of them had the unstinting admiration of him that Mary Zimbalist had. Rosalind and Rajagopal could not give him the adoring care and the luxuries that she provided. Krishna wanted and needed someone like her, and the break with Rajagopal may be justified. However, it would have been possible to live with Mary Z and still allow Rajagopal control over KWINC and refrain from the excessive and angry criticism of his former friends.

Have the Krishnamurti Foundations actually done a better job of disseminating Krishna's teachings without attributing to themselves any personal power? Weeraperuma provides an example through his desire to compile some of Krishna's words. He discussed it with K in 1985, and Krishna even chose a title for it, 'The Sayings of Krishnamurti'. However, the KFT refused him permission for publication. He writes:[34] 'Fortunately Mr D. Rajagopal came to our rescue because at that time his K&R Foundation had the copyright for all Krishna's books that belong to the pre-1968 period. Thanks to his goodness and respect for Krishna's instructions, Mr Rajagopal gladly granted the required permission.'

Surely Krishna could have set aside the old and moved into the new more smoothly and without court cases and ill will. Abrupt and arbitrary changes, with the sudden

incorporation of new people in his organizations and a discarding of the old, were frequent during Krishna’s life. Many were disappointed and even heart-broken, but they accepted his decisions and tried to move on. Rajagopal opposed him and paid the price for this.

CHAPTER 7

Unconditional Freedom: Krishnamurti’s Philosophy, 1930–1968

Against the backdrop of the ups and downs of his personal life, Krishna continued travelling across the world and explaining his new philosophy. As seen earlier, at times, he was overcome by exhaustion or illness, at times, he was prevented from speaking by the Second World War or other political circumstances, but his aim and motive remained the same. He had seen and experienced something stupendous. He wanted to share this experience, he wanted to enable others to find it. Throughout his life, he sought new words and new ways to convey this teaching. He spoke, he said, out of affection for the world, desperate to see it changed and transformed, to see an end to violence and wars, to see people living in peace, beyond the divisions of nationality and religion, yet with a true religious spirit.

The years that followed 1933 are considered to be those of his mature philosophy. The early romanticism is gone. From these years until the end of his life, his themes remained the same. He reiterated the point that truth could not be found by any method and could not be approached through time. It was not something that one gradually became aware of. It could not be approached through formal religion or through any system. Though the themes are the same throughout his life, his method of explanation gradually changes. His choice of words differs. In this chapter, we will take up some aspects of his talks over the years. In all these talks, he emphasizes being aware of one’s

motives, thoughts and conditioning, instead of seeking to escape one's problems through entertainment, diversion or following a guru. This awareness is 'choiceless', it does not differentiate between good or bad, it does not accept or reject.

Krishnamurti often said that he did not want interpreters of his teachings. What he meant by this was that he did not want anyone to set themselves up as authorities. He said, 'There are no representatives of Krishnamurti, personally or after his lifetime.'[1] However, without interpreting or being an authority, it is still possible to analyse and try to understand his philosophy. He himself agreed that one could do so.

We will now look at some aspects of his talks that spanned between 1933 and 1968.

The Early Years : 1933–1940[2]

As seen earlier, Krishna's main aim has been to guide a person towards the truth. But what is this truth? Krishna seems to be referring to the ultimate reality, the eternal and immortal, which some may call god. He says, 'Now to me there is reality; there is an eternal living reality, call it god, immortality, eternity or what you will.'[3] That which is eternal is obviously not something bound by time or experienced by a limited, conditioned individual. It cannot be described because 'reality eludes all description'.[4] If a description is provided, people will never find it because if you have a picture in your mind, 'you do not try to find out anew, but only to compare'.[5] But he says, 'I feel that no one can lead another to truth, because truth is infinite; it is a pathless land, and no one can tell you how to find it. No one can teach you to be an artist; another can only give you the brushes and canvas and show you the colours to use. Nobody taught me, I assure you, nor have I learnt what I am

saying from books. But I have watched, I have struggled, and I have tried to find out. It is only when you are absolutely naked, free from all techniques, free from all teachers, that you find out.'[6]

There cannot be a search for truth. If one searches out of sorrow, one is seeking consolation, or one may be seeking satisfaction or comfort. The first step is to look within, to see what one really is, to understand one's thoughts and feelings, in fact, 'to be aware of one's whole life'.[7]

It is the 'I', the ego self, which seeks one thing or the other, but immortality has nothing to do with the 'I'. It can be realized only when the 'I' is not. The 'I' is conditioned, it has memories and an awareness of the past, it is bound by the morals and cultures of its times, and of its own environment.

He says, 'Immortality is a continual becoming, not of that consciousness which we call the 'I', but of that intelligence which is freed from the particular as well as from the group, from that consciousness which creates distinctions.'[8] Immortality, thus is not fixed or static. The 'I' is impermanent, always in flux with its fears and wants, and realizing this, the mind can free itself.[9]

To sum up, when one ceases to identify with one's individual self, with its hopes, fears and ambitions, with its sum of past memories, that which is timeless is revealed. Everything else that he speaks about is related to this 'freeing of oneself'. A spontaneous reality then arises, not something that follows a pattern or is dictated by society's concepts of right and wrong.[10]

One can also get to know oneself through relationships. Krishna says all relationship is 'a process of self-revelation'. If one can accept responsibility in a relationship, one changes oneself by looking at the other with understanding and love and not as a means of satisfaction. He explains that there is a difference between natural human needs and

psychological desires. If one cannot understand this, one again seeks elsewhere for satisfaction, whether it is in another person, or in ideas and beliefs.[11]

But in daily life, there is duality, choice and conflict. Duality creates a sense of incompleteness, and duality exists in all aspects of life. There are so many opposites, good and bad, past and future, gain and loss, and caught up in all this, one is faced with choice, and inevitably, choice leads to inner conflict. Perhaps, not wanting to choose, one follows some external authority. But Krishna says, 'You are responsible for such external authorities as religion, politics, morality, for such authorities as economic and social standards.'[12] Then, he adds, if one tries to free oneself from this, an inner reality is created. Identifying this with a cosmic law, another division and duality is born. Through awareness, one can be free of conforming to some standards and then making choices based on that. 'Emptiness results when action is born out of choice.' When one chooses something, effort is involved, choice is made out of fear or a desire for gain, hence the action is incomplete.[13] Why does one make choices? Choice, he says, is born out of one's own sense of incompleteness, out of one's desire for something that one does not have, whether this is a quality within, a material desire, a desire to achieve, or to get somewhere. 'You have the capacity to choose, and therefore you limit yourself by your choice. Only when the mind is free from choice, there is liberation.'[14] He provides an example of losing someone you love. Because of that loss, you look for an idea that will console you, such as life after death or reincarnation. But when you become aware with your whole being 'of the futility of want, then emptiness ceases'.[15] He expresses this repeatedly in other talks[16] and sums it up as: 'Till there is this creative intelligence, born of choiceless awareness,

there must be chaos, there must be contention, hatred, conflict, sorrow.'[17]

To realize the truth, many turn to meditation. The usual concept of meditation is to concentrate on an idea, thought, image or point. But Krishna explains: 'To me the joy of meditation consists, not in forcing the mind, but trying to discover the full significance of each thought as it arises.' If you follow each thought, 'you will see what are the things that are false, then the mind is no longer a battlefield of contradictory ideas: and in that you will find there is true contemplation. The joy of thought then is awakened.'[18]

Krishna also looks at other aspects preventing one from realizing the truth. It could be fear, sorrow, greed, craving or those artificial and divisive constructs of patriotism, nationalism and formal religion.

The root cause of fear, he says, is self-preservation.[19] Fear becomes a habit, and when there is fear, there cannot be renewal or rebirth. One may think that fear can be overcome by love, but that is not possible because if one desires to overcome it that has its roots in desire not in love. 'To overcome fear through another force which we call emotion, love, is not possible, for the desire to overcome fear is born of desire itself, of the mind itself, and is not of love.' If one uses desire to overcome fear, a new pattern is formed, but fear is still there.[20]

Everyone faces sorrow. But escaping from sorrow or trying to forget it by going to a cinema or church, or in some other way, is not the answer.[21]

He looks at society created by 'present habits of thought and morality'. But if we try to create a new form of society, desire still persists, and until one understands the whole process of desire, outer changes have little significance.[22]

In 1940, he begins one of his talks by a comment on the state of the world. 'We are all well aware of the appalling chaos and misery not only in ourselves but also in our

relationship with mankind which we call society. There has to be an integrated approach to this. If we look at it from the outside, we see the need to remove all barriers, racial, national, economic, and religious. Organized religions have separated man from man, they have not united mankind … Though the action of the state may momentarily give satisfactory results, there is inherent in it great possibilities of corruption and brutality; for the sake of an ideology man will sacrifice man.' The other approach is to begin with the individual. 'We must understand the process of the I in its relationship with another, within, with belief. In the voluntary transformation of the process of the I, intelligently and sanely and without compulsion, lies the complete solution of our conflict and sorrow.'[23] At other Ojai talks during that year, he discusses greed and craving among other things.

Mind, he says, is not an instrument of god or a moral guide. 'Mind is essentially an instrument of fear. From desire spring reason, conclusion, action – whose values and moralities are based on the will to survive, to be satisfied. Thus the mind, thought, breaks itself up into many parts, as the conscious and the unconscious, the high and the low, the real and the false, the good and the evil.' As each part is in conflict, it generates its own fear, and the mind becomes a battlefield. People want to attain a state of desirelessness because desire leads to pain. Desirelessness can be achieved 'but it is of death, for it is merely the result of fear'. He also adds that separating needs from desire would be a false approach to the process of understanding it.[24]

Instinct too is not something to be trusted, as it is a product of the environment. Gradually one can liberate the mind from the false, then only the true remains.[25]

He also speaks about patriotism and other issues. Patriotism is not something natural but arises through teaching in school, 'or through history books saying that

your country has beaten some other country or your country is better than some other country. Why has there been this training of the mind to patriotism, which to me is an unnatural thing? Not that you do not appreciate the beauty of one country perhaps more than other countries, but that has nothing to do with patriotism, it is appreciation of beauty…. Patriotism has been cultivated, trained, as a means of exploitation. It is not an instinctive thing in man.'[26]

But can a person grow or evolve through steps or stages, through self-discipline? According to Krishna, this does not lead anywhere. When one looks at growth or personal evolution as a 'series of achievements', moving from a lower to a higher state, climbing and advancing, one is enslaved by action, there is no spontaneous flow.[27] Self-discipline indicates a standard to which one must conform, a pattern or mould of what is right or wrong. Only when you are aware of this, 'will your action be born of discernment'. Self-discipline leads to a conflict between what you mentally think is right and what you want. Then you seek authority to tell yourself what to do.[28]

Speaking before an audience is different from speaking at a personal level. Rom Landau interviewed Krishna in 1934, and at this time, he said that speaking and discussing helped him bring clarity into his thoughts. In one part of their discussion, he explained truth in simple terms. He said that whether one called it truth or liberation or even god, it was the same. 'Truth is for me the release of the mind from all burdens of memory.' He continued that, 'Truth is awareness, constant awareness of life within and without you.' It implied living life completely in every moment. 'That is the only real liberation. Truth is nothing abstract, it is neither philosophy, occultism nor mysticism. It is everyday life, it is perceiving the meaning and wisdom of life around us. The only life worth dealing with is our present life and

every one of its moments. But to understand it we must liberate our mind from all memories, and allow it to appreciate spontaneously the present moment.'

But sometimes Rom Landau found him confusing. He wrote: 'Most of Krishnamurti's answers would be dissipated in similes and metaphors.' He said that when one questioned K about personal troubles, religious beliefs or intellectual doubts, his replies would relate to mountain peaks and streams. He added, 'When asked about his own road and the road along which one might find happiness, he would answer: "The direct path, which I have trodden, you will tread when you leave on one side the paths that lead to complications. That path alone gives you the understanding of life.... If you are walking along the straight path, you need no signposts." But where, exactly, the direct path lay, or how we were to find it, he did not disclose. The very same day Krishnamurti might renounce all paths and say that no one path was better than any other.'

But Krishnamurti was already clear about the need for choiceless awareness. He told Rom, 'Only the unintelligent mind exercises choice in life.... A truly intelligent man can have no choice, because his mind can only be aware of what is true and can thus only choose the path of truth. An intelligent mind acts and reacts naturally and to its fullest capacity. It identifies itself spontaneously with the right thing. It simply cannot have any choice. Only the unintelligent mind has free will.'[29]

The Next Decade: 1941–1949

In the first few years of the 1940s, Krishna did not give public talks, but he began speaking again in 1944.[30] The Second World War was still on, and during this and the following years, K speaks both directly and indirectly about war. He also speaks about the usual themes of truth, realizing the self and the importance of self-knowledge. He

emphasised individual responsibility for everything taking place in the world.

Once again, as in the 1930s, he speaks about truth as being a total response to life in the present. Can truth be perceived immediately or in an instant? Krishnamurti explains: ‘To receive truth, to know its beauty, to know its joy, there must be instant receptivity, unclouded by theories, fears and answers.’[31]

He also says one should deny all authority as authority is evil. ‘There is no master or student in the search for truth.’ But ‘truth is not cumulative. It is from moment to moment.’ He adds that love is the same as truth, both are timeless.[32]

Through self-knowledge one can discover truth and infinity. As one begins to enquire within, it will lead to right thinking. ‘The book of self-knowledge has no beginning and no end. It is a constant process of discovery and what is discovered is true, and truth is liberating, creative.’[33]

War was a major topic for discussion in those times. Krishnamurti pointed out that a person conditioned by patriotism, nationalism and economic boundaries would rush to fight without a problem. But could one start by questioning our own lives? ‘In daily life we are killing, destroying, maiming thousands through our greed, through our nationalism, through our economic frontiers and so on. So, war is the continuation of your daily existence, made more spectacular; and the moment you directly question the cause of war, you are questioning your relationship with another, which means that you are questioning your whole existence, your whole way of living. And if you enquire intelligently, not superficially, when war comes you will respond according to your enquiry and understanding.’ He adds that such a person would not join a war, even if he was shot.[34]

At Ojai in 1945, he is asked about the Second World War. Wasn’t it right to destroy the evil that existed before it

conquered them? Krishna responds that no country is free from aggression. If one has to end destruction, ruthlessness and misery, one has to end the causes that produce it. ‘You must completely set aside your nationalism, your greed and ill-will, your craving for power and wealth and your adherence to organized religious prejudices which, while asserting the unity of man, set man against man. Only then will there be peace and joy.’[35]

So many things cause war, including the gratification of sensory desires, particularly if one sees this as the most important aspect of one’s life. ‘To yield to the values of the senses is to ultimately bring about war, economic and social catastrophes. To seek enrichment in things made by hand or by mind is to create inner poverty which brings untold misery.’ Instead of seeking such gratification, one should focus on self-knowledge.[36]

In response to another question on whether a third world war was inevitable, he says it is not so, but, ‘When you dominate your wife or your husband, when you are possessive, when you cling to power in a small circle, aren’t you contributing to world chaos? When your country becomes of supreme importance – which is happening in every nation isn’t war inevitable? Surely, Sir, the very existence of an army is an indication of war.’[37]

At his first talk in Ojai in 1946, Krishna tries to find some common theme for discussion. He points out that one should first discover what one wanted, and if everyone had a different aim, there would be no meeting point for discussion. ‘Till we are aware of our separate pursuits it is not possible to establish the right relationship between us … Only when thought is silent, when it is not caught in self-expansive processes, then there is reality.’ He continues with this theme at his next talk. A self-protective, self-expansive intelligence develops ‘through greed, through acquisitiveness, in conflict and pain’.[38] Obviously this type

of intelligence cannot comprehend truth or reality. This theme continues through his other talks. At the sixth and last talk of 1946 at Ojai, Krishna discusses meditation, which consists of awareness, ‘awareness is right meditation, and without meditation there can be no self-knowledge’.[39]

In an earlier talk, when questioned whether conflict and pain are an inevitable part of personal growth, he says these exist within time, in the process of becoming, and one should remain aware of it without trying to escape. ‘When there is conflict and pain, live with it unconditionally without escaping; to escape is to compare, to justify, to condemn; to be aware of sorrow is not to seek a refuge, an alleviation, but to be aware of the ways of thought-feeling. So when there is understanding of the futility of refuge, of escape, then that very sorrow creates the necessary flame that will consume it.’[40]

At this talk, an audience member claiming to have had a spiritual experience asked him to explain it. Krishna says such experiences occur, but they are not abiding. Usually the person is not capable of being ‘open to that ecstasy’ and so reduces it to his own level. He tries interpreting it, but it cannot be understood until the person experiencing it has freed himself from all conditioning. ‘The maturity of mind–heart comes as it frees itself from its own limitations and not through clinging to the memory of a spiritual experience. If it clings to memory it abides with death, not with life.’[41]

In 1947, he began travelling again, and there were at least 42 talks and discussions. In Madras alone, there were 31 group discussions and 11 public talks. The eleventh talk provides a summary of the preceding 10. As seen earlier, he came to India in the wake of independence and Partition. Seeing the chaos all around, he comments on the increasing political, social and religious confusion everywhere. There were problems even among families, friends and

neighbours. But these problems, this situation has been caused by each one of us. He says: ‘What you are within has been projected without into the world…. if our relationship is confused, egocentric, narrow, limited, national, we project that and bring chaos into the world.’[42] He further discusses relationships, which are not built on love, but contain envy and jealousy, and are based on ideas and beliefs. Once again, he reiterates self-knowledge is the only way to bring order, peace and happiness.

The themes at his 1948 talks are the same as those in earlier years. He asks why life from birth to death is a ‘process of constant struggle’. His analysis is that struggle and conflict exist because everyone wants to become something, whether it is rising in one’s job or changing oneself to become better. This cannot lead anywhere – it is born out of the past, out of memory. Virtue is something different. ‘Virtue is being in which there is no struggle. You cannot become virtuous. Either you are or you are not virtuous.’ It is only through watching the reality of oneself, that order emerges.[43]

He also discusses symbols and how religious symbols have become the reality. Instead of going beyond them, one is ready to kill for them. ‘It is the man who is satisfied with an image that clings to the symbol. But if he wants to find what is real, obviously he must leave the symbol.’[44]

Who was responsible for Gandhi’s death? The third public talk in Bombay took place on 1 February 1948 just two days after Mahatma Gandhi’s assassination. In this he began by asking how one should respond to events taking place in the world. He says it is right to have strong emotions about them, as without feelings, one is dead. If one ‘can maintain an emotional attention without the interference of the intellect, then perhaps we shall be able to perceive the significance of the issues.’ Then he was asked a question on the real causes of Gandhi’s untimely death. In response he

puts forward a question about whether the person is concerned about it as a personal loss or as a trend in world events. He analyses how it could be seen as a personal loss when one identifies oneself with something greater, a person, idea, nation or ‘a person representing the nation – Hitler or Stalin on one side, and Gandhiji on the other’. He adds, ‘One does this because in oneself one is empty, shallow, petty; and by identifying oneself with a country, with a leader, with a group, one becomes something.’ If there is such identity, ‘then you are responsible for any calamity that happens…. World events are not unrelated incidents: they are related. The real cause of Gandhiji’s untimely death lies in you … Because you are communalistic, you encourage the spirit of division through property, through caste, through ideology, through having different religions, sects, leaders. So obviously you are responsible, aren’t you?’ He relates organized religion to conflict and violence as it is based on separating one religion from the other. He adds, ‘when you worship an image or no image, when you prevent someone from going into your temples – as if reality lies in the temple – surely you are responsible for conflict and violence, aren’t you?’[45]

He continues to talk about organized religion, adherence to an ideology and nationalism as causes for division and destruction. These become more important than love, affection and humanity. Acquisitiveness, the desire to accumulate, is another cause of misery in the world, taking what one doesn’t need and having a sense of ownership. When one accepts evil as a means to good, or war as a means to peace, it is wrong.

Krishna says that he has seen a total lack of love in the world, a lack of love between human beings. Hence ‘you are responsible, since you are the cause of this murder, and to prevent future murders, you yourself have to change radically, haven’t you, and not talk about gods and theories,

karma and reincarnation; you have to be actively aware of what is taking place within yourself.'[46]

At the same talk, Krishna was asked whether Gandhi still existed. He responds that looking at it with a clouded mind, one cannot find the answer. What continues? Either it is a spiritual entity, which is beyond time, or it is memory. Being beyond time, a spiritual entity had no continuity. Only memory could cause continuity. The 'I' comes from memory, of property, achievements, thoughts, ideas. But through identity and continuity, there is no renewal. 'There must be an ending, which means that in order to find the real, there must be death every minute, death to your possessions, to your position, not to love.' He adds that truth, reality, or god, does not exist within time. 'It comes into being only when time, when memory, ceases … when that activity as the "I" ceases, then there is an ending. In that ending there is renewal and in that renewal there is reality.'[47]

The following year he again emphasizes the need for a quiet mind in order to understand complex problems, self-awareness, self-knowledge, the art of listening, the problem of constantly searching or seeking, how to bring about a real transformation in oneself, why people either want to dominate or be subservient, the significance of relationship as a process of self-revelation, true religion, experiencing the state of immortality without interposing ideas and the problem of using methods or techniques. He speaks of life and its challenges and responses. Life has several different responses to relationships with people and things at different levels. If one can meet the problem directly and fully, then problems do not arise. Neither knowledge nor facts are required for this. What is required is an understanding of relationship, which is the mirror in which one discovers oneself. Relationship cannot be understood if it is used as 'a means for furthering achievement, furthering

transformation, furthering becoming', but it is 'a means of self-discovery'.[48]

In response to a question on chastity, Krishna discusses sex. Sex leads to a happy state, as there is no awareness of the self in it. So one has to see how one can free oneself from the self, instead of focusing on sex. One has to understand the biological sexual urge and see how to deal with it intelligently. Marriage takes place to fulfill this urge because of social norms. Then the couple adjust to one another, as there are no other options, or they get divorced. But, 'a mind which is merely adjusting itself, can never be chaste. A mind which is seeking happiness through sex can never be chaste … Chastity comes into being only when there is love.' He goes on to say that when there is love, the sexual act is different. Then the act is not an escape. 'Only where love is, is there chastity, purity; but a mind that is becoming, or attempting to become chaste, has no love.'[49]

This is similar to what he said to Rom Landau in 1934.

Pupul Jayakar had been closely associated with K from 1948. She was witness to three phases in his life and philosophy – 1948, 1960–61, and 1972–73.[50] She said that in 1948 he would keep asking questions, leading one step by step into self-knowledge. In 1961, he said that was the process of analysis, and as he looked at the whole, he became more abstract. By 1972, there was no personal aspect in his teaching. For the first time, he spoke of a life free of self-centred activity.

The Difficult Years: 1950–1959[51]

These can be called the 'difficult years' for it was a time when the relationship between Krishna, Rosalind and Rajagopal was gradually unravelling. Krishna continued to give talks, but there were times when he was in seclusion. Whenever he spoke, Krishna wanted people to set aside all

preconceptions and listen. If one listened with the intention of refuting something, it was a waste of time. ‘But if we can directly experience what is being said, that is, if one is able to follow the operations of one’s own mind, then I think these talks will be really worthwhile.’ Repeatedly, he speaks against the individual trying to become something, whether in the material or the spiritual world. Because if one tries to become something different from what one is, there is a constant internal battle that cannot lead anywhere. Unfortunately, the world was full of issues such as various ideologies, economic theories, politics and social reform, which were secondary to the main, primary issue of understanding oneself. ‘The primary is the understanding of the not-becoming, of the being which is nothing – that nothing which is truth, reality, god, or what you will.’ If one is ambitious, wanting to rise in life and desiring fulfillment, one can never find god or the truth. ‘He may read all the sacred books, do puja everyday, go to all the temples in the world, but sorrow will be his shadow.’[52]

Religion was another of his themes. He says: ‘The so-called religious person and the so-called non-believer are both repeating machines. They are neither religious nor revolutionary.’[53]

In 1956, Krishna spoke in his hometown of Madanapalle,[54] and once again, he insists that change has to begin with the individual. ‘A fundamental revolution’ is required in this world of chaos, misery and war. But can change be brought about through any system or by legislative action or authority? Is change a modified continuity? He insists that societal change can only take place when the individual changes and drops all conditioning and all ideas and beliefs. In short, self-knowledge is required. ‘True religion is for the mind to understand its own processes, that is, its ambition, envy, greed, hatred because the very understanding of those things puts an end to them without compulsion, and

therefore the mind is free to explore. Then there is a possibility of finding that which is reality, truth, god, or what name you will.'

True religion is a constant theme. It has to be understood in order to understand change. One has to begin with the mind and what it believes. If there are beliefs, there is 'a pattern of action', and then the truth cannot be found. Religion is a state of mind in which 'the "I" is absent; and into that absence of the "I" comes reality.' The 'I' has jealousies, desires and ambitions, but it can be dissolved through enquiry. 'Only then is the mind capable of that freedom in which there is silence, in which there is no movement.'[55]

Speaking at Rajghat, his talks take on a different character as he goes into many simple questions posed by students, even while sticking to his main themes.[56] He speaks of religion and death, and how people try to identify themselves with something greater when they see the futility of life. The person who forgets himself in the material world or in the spiritual world have 'the same intention behind them, one to forget oneself in cinemas, and the other in books, in rituals, in sitting on the banks of the river and meditating, in renunciation not to have any burden, to lose oneself in some kind of action, to lose oneself in the worship of something.' But this doesn't lead anywhere.

Krishna's ideas on creativity and knowledge often cause confusion. It seems as if he does not think much of creative people and is against knowledge. This is not the case. What he is pointing out is the limitations of the usual creative activities and the limits of the benefits of acquiring knowledge.

One can paint a picture and write a poem, but is this true creativity? Can one go beyond techniques and learning, beyond all that is known, and enter a void? 'It is only when the mind is in that state of void in which there is no

knowledge, in which there is no longer the experiencer who is learning, who is gathering, who is accumulating – it is only then that there is this creativity which can express itself through various skills and crafts without causing further misery.' One reaches a point where there is nothing to learn, the mind is free of all conditioning, and that is 'a truly religious mind'.[57]

He constantly tries to explain his idea of what comprised freedom. 'Freedom is at the beginning and not at the end.' He says it is not something to be achieved through time or various practices, yet it is essential to discover the truth. Truth can be found only when there is full attention and listening, and not through arguments or comparisons. 'As long as you are following another, it does not matter who it is, you will never find the eternal, that otherness which is beyond the mind.'[58]

He adds that, 'There is no guru, no teacher, no sacred book. To be capable of finding out what is true, the mind must be free; and the mind is not free when it is burdened with accumulated knowledge.'

In the West, he was not yet very well-known, and there may have been misconceptions about his philosophy. Speaking in Stockholm in 1956, he emphasizes that he does not represent India or Indian philosophy, 'nor am I going to speak of the ideals and teachings of the East'. He adds that no matter the differences between the East and the West, the fundamental problems remain the same. To understand these one has to 'go into the beliefs, prejudices, dogmas and ideas which in various forms are at present corrupting the mind and preventing it from being free to discover what is truth, reality, god, or what you will.'[59]

Krishna had an uncanny ability to get to the root cause of life's problems, to see how everyone lived according to a pattern, unable to think for themselves. In Poona (now Pune), he points out how people are used to being told what

to do from the time they are born till they die. The family, society, religion, the government, everyone tells them what to do. Then, in addition, one is lost in the usual activities of the mind. Sorrow fills the world, there is misery, starvation, but the solution is not to join a group, social or political, and work for change.

What should a religious person do? A religious person is not one who goes to the temple or repeats what Shankara, Christ, the Buddha or someone else has said. 'The religious man is he who, realizing his conditioning, is breaking through that conditioning. Such a man does not belong to any religion, he has no beliefs, follows no ritual, no dogma, because he sees that dogma, ritual, belief are merely conditioning factors, the influences of the society around him.' Breaking through conditioning is not a question of time. 'Is there not the timeless today, the feeling that today is disassociated with the past or with the future?' One has to be free of the past, both of its sorrows and of its pleasures.[60]

The possibility of instantaneous change or transformation is something Krishna points out repeatedly. In one talk, he goes into 'the complex and intricate problem of time and life'. One has to look at this without preconceived ideas and conclusions. Generally, 'we live and function within the field of the known'. He goes on to say that 'memory is the known' and 'the mind is not capable of freeing itself from memory because it is itself the result of memory, and its functioning is within the field of time'. Even if one thinks of god, a spiritual essence or a permanent state of peace, this is all within time. 'When the mind is earnestly seeking to understand the whole problem of death, time and love, and is therefore aware of the innumerable causes and effects which are pushing it in various directions, it can change suddenly; tomorrow it can be totally new, completely transformed. This is true revolution.'[61]

A New Beginning: 1960–1967

The conflict with Rajagopal and Rosalind continued, but Krishna was no longer so affected by it. In the 1960s, K talked incessantly, with a new energy, urging people to change.[62] He spoke in India, Ojai, London, Paris, and from 1961 began his annual talks in Saanen, Switzerland. In his talks, he dwells on various topics, including the superficiality of life, authority, knowledge, freedom, the mechanical mind, the unfolding of energy as desire, the significance of desire, fulfillment and frustration, meditation and sensitivity, revolution and religion, virtue, love and beauty, time and death, listening and the possibility of change without a motive. He also speaks about the religious spirit and the scientific spirit, fear and freedom from fear, sorrow, compassion and the need for a fresh mind that is free from conflict. He discusses conditioning, time, death, meditation and the religious mind. All these are related to the chaos in the world, and Krishna continued to comment on the right actions that would encourage peace. He points out that change is crucial and urgent but, he says, change has to be without motive, without influence. Only then, free of centuries of past knowledge, can a real revolution take place. 'To change without motive is something entirely different; it comes unsought, like the change from morning to evening, from darkness to light.'[63]

Though he is against all methods, he now seems to point out a way: 'Keep the mind clean, alert, watchful; observe every movement of thought, see the significance of every word, but without any motive, without any urge or compulsion. Then you will find an extraordinary thing takes place; there comes an energy which is not your own, which descends upon you. In that energy there is a timeless being, and that energy is reality.'[64]

His focus continues on how to create a 'new mind, a mind that is not limited by nationality, by organized religions, by

belief, by any particular dogma or by the limitations of experience.' He says it is a 'mad, chaotic, ruthless world' and somehow we have to find a way out, a path of action that'will not create more problems'. For this, one has to enquire into even the nature of effort, and to understand how conflict and contradiction operate.[65]

He asks whether it is possible to act without reaction. He tries to find out what the motive, drive and compulsion are that make us do things.[66]

Speaking in Saanen, he recognizes that 'compulsive energy which drives one to discover what is true'. He talks about whether one can ever learn anything new. Then he brings in the concept of the centre within us. It is this centre which acquires knowledge, has desires, rejects and accepts, and remains in conflict. Learning anything, whether a language or something else, is an accumulative mechanical process.

The centre is the ego or the self. If it tries to become something, follows some ideals or tries to change, it leads to violence. 'All change implies violence and through violence there is nothing new.' Krishnamurti wants change. But what he is pointing out here is that the ego, the personality, the 'I' cannot make an effort to change, because this is a non-acceptance of what actually is.

'So for me, there is no learning, there is only seeing. Seeing is not accumulative … Violence, revolution, or change exists in the process of accumulating, maintaining the centre. But when one sees the whole of that process totally, completely, with all one's being, then the fact, that which is, is completely destructive; and what is destruction is creation.'[67]

In order to change, one should realize 'that the outward movement and the inner movement of life are essentially the same'. To understand this unitary process, there needs to be a state of 'choiceless awareness' that does not reject

one aspect of life and accept another. ‘In this state of negative awareness there is an understanding of the outer and the inner as a total, unitary movement, and with that understanding there comes a great sense of humility.’ He adds that a mind without humility cannot learn. ‘It can accumulate knowledge, gather more and more information, but knowledge and information are superficial. I do not quite see why we take such pride in knowing. It is all in the encyclopedia and it is silly to accumulate knowledge when it is used for personal pride and arrogance.’[68]

He points out the negativity of being ambitious. ‘To love what you are doing implies the total absence of ambition. You do not suppress ambition through will, or try to get rid of it through a motive, a purpose. Ambition falls away from you as a dead leaf falls from the tree. It happens when you love.’[69]

He emphasizes that ‘there is only learning and no instruction’. Learning requires observation and awareness, without having an opiniated or dogmatic mind. There is no difference between the outer and the inner, and without understanding daily life with all that it contains, there is ‘no meaning in the search for truth, which demands an astonishingly sharp, healthy, sane, rational mind’.[70]

Krishna comments that man has been living on the earth for two million years, his early battles and struggles are recorded on cave walls, but ‘man has not apparently solved his problems: not mathematical problems, not scientific or engineering problems, but human problems of relationship, how to live in this world peaceably, how to be in intimate contact with nature and see the beauty of a bird on a naked branch’. In modern times, problems continue to increase, and we try to resolve it through a certain ideology or pattern of behaviour. But is there a way to resolve the problem completely? Is there ‘a state of mind which, because it understands the totality of existence, has no problem, and

which, when a problem does arise, can resolve it immediately? Because the moment a problem is carried over even for a day, even for a minute, it makes the mind heavy, dull, and the mind has no sensitivity to look, to observe.'[71]

Change and freedom form the key subjects in his talks in the 1960s. As he says, the world has changed but not the human mind. He asks, 'What is implied in radical change, mutation in the human mind? What is implied in being free? What does it mean to be greedy? What is mutation and what is death? These are the challenges which all of us are confronted with every day, and we respond rather casually or indifferently, or let it go by.'[72]

Once again he reiterates the need to look at everything in totality if the human mind is to change. Can change ever take place within time? He analyses different types of time. There is time that is the past; time as will, becoming or moving towards some ideal; time as thought. 'And thought – the whole process of thinking – is based on time, time being knowledge, experience, the accumulated information as memory. So when any challenge, any question is asked, we respond according to our knowledge, information which is memory, and that process involves time.'[73]

He explains that all thinking is limited. One has to think, but if one can understand the whole structure of thought, 'then perhaps you will understand a state of mind in which there is only perception and no action'. He says that: 'Time is necessary at a certain level … But time becomes destructive, time creates disorder when we use it as a means of bringing about a change within ourselves.' What he means is that will power, effort, and thought will not bring about any change. These operate within the field of time, and radical change is only possible outside time. Some people wonder that if one person changes, how does it affect society? He responds, 'That is one of the most stupid

questions asked. Because when you radically change, you are not changing because of society, you are not changing because you want to do good or you want to reach heaven or god or whatever it is. You are changing because it is necessary for itself. And if you love a thing for itself, then it brings about tremendous clarity, and it is this clarity that is going to bring about salvation to man – not doing good works and reforms.'[74]

Mutation is necessary, but how will it come about? It is not through what is usually known as meditation, sitting cross-legged and repeating some words, breathing in and out or seeing visions. Nor is it through drug-induced spiritual realizations, common in the 1960s. 'This question can only be met by a mind that is meditating, that is, a mind that is completely quiet, not induced to be quiet, not made quiet, not disciplined to be quiet.' He adds that 'to look without the interference of the past is to look in complete silence. And out of that silence comes about a mutation not thought out, not planned, not conditioned. And it is only such a mutation that can bring about order in the world.'[75]

Between1966 and 1967, there were many talks and discussions. In most of these, Krishna again raises the need for a radical revolution in one's way of life and how this can take place. He says, 'But to bring about a total revolution in oneself – that demands tremendous energy.'[76]

He discusses freedom and what it means. 'Freedom is complete in itself, it is not a reaction, it is not an ideological conclusion. Freedom implies complete solitude, an inward state of mind that is not dependent on any knowledge; it is not the result of any experience or conclusion.'

He also discusses what true solitude is, which is not living in isolation. 'The state of solitude, aloneness, can only come about when there is freedom from the psychological structure of society, which we have built through our reactions, and of which we are.'[77]

To read what Krishnamurti said and to listen to him in person were obviously two different things. Mary Lutyens attended one of his talks in May 1962 at Friends Meeting House in London, the last one she attended being in 1928. She wrote,[78] 'The meaning behind K's words came for most people, I think, through the physical presence of the man himself – there was an emanation that flashed a meaning direct to one's understanding, bypassing the mind, and whether one found a talk more or less meaningful depended more on one's own state of receptivity than on what he said.'

The implication here is that one cannot approach him through the intellect, but when there is a direct and immediate perception of what he is saying, the transformation could be instantaneous. To sum up, awareness is a key aspect of K's philosophy. To reach the inner depths of one's being or to bring about change in oneself and the world, the first step is awareness: of one's thoughts, feelings and even of the outer world. Change in the world is essential. The world needs to be transformed, but the transformation has to begin with oneself. K is against comparison, both at an individual and at a wider level. To arrive at the truth, one has to be free of all conditioning. And truth exists beyond time. He did not give a clear answer to the question that if one person changes, what is its effect on society? But later on, he would say that each person transformed affected the whole world.

Obviously by the 1960s, his thoughts had more clarity.

CHAPTER 8

Aspects of Krishnamurti's Philosophy in the Later Years, 1968–1986

Beginning in1968, one senses a greater maturity in Krishna's talks. The content and themes haven't changed, but there is a new way of addressing them as he tried to reach out, to make sense to those who listened to him.[1] In the 1970s, Krishna continued to give talks, but dialogues and discussions became more common. During these years, many more of his talks were edited and compiled into books, translated and made available across the world. People read his books, but it was not the same as listening to him, which had a certain immediacy to it. How to communicate an idea or thought was of essential importance to him. Some gurus sit in silence and communicate, but Krishnamurti made an effort to speak to large and small audiences. He spoke with great intensity, choosing his words with care. As he grew older, the strain of talking for an hour or two took a toll on his body. Those close to him record that he was drained of energy after a talk and sometimes, after leaving the stage and reaching a private space, his body shook or went into spasms. In the early years, he was accessible after his talks, but later, he did not want people to come near him or approach him; he had to get away and rest. To him, communicating required a sensitive, intelligent and alert mind. He said that when the speaker speaks with intensity, listening should also have the same intensity. One should listen with a quiet mind and not try to respond or react immediately.[2] On another occasion, he said: 'Communication implies that we share together, not that you merely listen, accept or reject, translate what is

being said according to your own particular idiosyncrasies or like or dislike, but communication implies that both of us, you and the speaker, partake in the problems as they actually are.'[3] Another common subject that Krishna raised at this time was why people came to his talks. He began several of his talks by reminding the audience that this was not entertainment.

He used to check dictionaries and thesauruses and try to find new words with which to communicate. The physicist David Bohm, with whom Krishna had several dialogues (see Chapter 9), often analysed the origin of words, and Krishna began doing this too. Perhaps knowing the root of a word would convey its subtle meanings at a deeper level. One of the words he liked to analyse was 'individual', its true meaning being 'undivided'; yet the individual is full of conflicts. A person full of conflicting thoughts, ideas and emotions could reach wholeness only by dropping them, and this would lead to real freedom.

He talked about conditioning and emphasized that change must begin with the human being. He repeatedly said he was not a leader or guru and that there is no authority, but to explore truth and freedom, one has to put aside one's prejudices, ideas and knowledge.[4]

He said that each person represents the whole world as the psychological world is no different, no matter what one's nationality. 'We are all going through the same confusion, conflict, misery, anxiety, lack of affection, care, love, caught in various sects, various beliefs. So we are the world and the world is you.' The entire psychological history of mankind is within oneself.[5] As he explained, 'You are the repository of all humanity. You are the world and the world is you. And if there is radical transformation in the very structure of the psyche, you affect the whole consciousness of man. Hitler has affected the whole consciousness of man; Stalin, Lenin, Mao, and the priests in their own way have affected the

consciousness of man right throughout the world. So when there is a radical transformation in you, who is the whole residue of humanity, you affect the whole consciousness of man.... This means a tremendous thing, if once you realize that you are responsible for the whole of humanity. Because all the history of mankind is in you psychologically.'[6] Psychological transformation is essential, says Krishna. 'We human beings have created this monstrous world, almost insane, destructive, violent. Unless our consciousness undergoes a radical transformation psychologically, really, there is no hope for man, obviously.'[7]

It is with this aim that he touches on all other topics. The world has to change, the chaos, misery, war and conflict has to cease. And this change begins with each individual, not with a peaceful or violent revolution, or with social reform.

This change cannot come through god, for what is god? K says: 'When you investigate into this belief, what is god? There is the Hebrew god, the Christian god, the Muslim god and so on. Is it an invention of the mind, of thought? Is it a projection of thought because thought says to itself there is nothing permanent in life – my relationship, my love, my profession, my knowledge, my experience, faith, in all that there is nothing permanent. And it projects in fancy, in imagination, in hope, an idea called god.'[8]

Neither can gurus nor authority or systems of meditation guide one. In one dialogue, Krishna is asked a question by J. Needleman about talk of a spiritual revolution taking place in California. K responds that the youngsters he sees do not seem serious. Why make a thing out of young people, when in a few years they will be old, 'and where are they at the end of it?' Needleman further questions whether this interest in religion and transcendence could not be a 'seed ground from which certain unusual people, certain Masters perhaps, aside from all the phoniness and all the deceivers, may spring up'. But Krishna finds this unlikely. The 'Hare

Krishna', 'Krishna Consciousness', 'Transcendental Meditation' 'and all this nonsense that is going on – they are caught in all that. It is a form of exhibitionism, it's a form of amusement and entertainment … For something new to take place there must be a nucleus of really devoted, grave, serious people.'[9]

He comments further on gurus. 'The moment the guru says he knows, then you may be sure he doesn't know. Because what he knows is something past, obviously. Knowledge is the past.' He affirms, 'I do not read any books, no religious, philosophical, psychological books: one can go into oneself at a tremendous depth and find out everything.'[10]

He speaks about human rights, gurus and their ashrams. 'In the world, freedom is gradually being denied to human beings. Human rights are being gradually chipped away; human beings are being made into machines, human beings are now becoming slaves, not only to their gurus with their concentration camps that are called ashramas, but also politically, religiously, the gradual process of squeezing man into what the others or power dictate.'[11]

He says that 'know oneself' was spoken about in ancient Greece and in India, but it was a very difficult thing to do. There is pride in not giving up our knowledge, experience and tradition. Or could it be the desire to be something different? He points out that when faced with a great crisis, the shock makes the mind silent. Traditions, words and concepts disappear, and even the observer does not exist. But usually the mind keeps chattering. Is it afraid to be silent and unoccupied? He asks, 'Can I look at myself without a word, without an image, without pride?'[12]

Free will too has been a discussion of philosophers for centuries. When Krishna discusses free will, he provides an entirely different view of it and asks, 'Is there a law in which there is no choice of will at all?' If one is harmonious and

self-aware, ‘then probably one is in harmony with the universal law, then it is not a question of obeying or following, then there is only that’.[13] This is what he means by being choiceless. It is not about inaction but about there being only one right choice in every situation.

In another talk in Saanen, he explores the division between the outer and the inner, and asks why people do not explore the inner without preconceived ideas, though there has been considerable exploration of the outer. Can one observe without distortion? Is there a point beyond which one cannot go?[14]

One can never reach a conclusion when exploring, or that becomes an authority and one cannot move beyond it. If one asserts that one knows, then that is the end of enquiry. He says, ‘It is only the mind that is full of pride that says, “I know”.’ One has to be open to find out. But on the other hand, he says: ‘I have found out something: there is no such thing as the impossible. When the mind sees there is no such thing as the impossible, it is beyond the impossible, right?’[15] This stands in contradiction to what he said earlier.

In his talks, he asks why we live opposing one another. ‘Why do we live with this sense of duality, opposing each other at all levels of our existence, resisting each other and bringing about conflict and war?’ He asks whether living without duality is possible, and whether one can relate with others at at a deeper level, where words are not necessary. He asks, ‘Do we see the danger of separation, not verbally, but actually? You belong to something and I to something else, each with our own beliefs, our isolating pleasures, sorrows and problems. As long as this state of affairs continues, we must live in chaos.’[16] But there is another kind of division that exists within one, that is, of the controller and the controlled, with one part of one’s mind trying to control the other. This surely leads to a tremendous waste of energy. But when the two unite, ‘when the

controller is the controlled there is no wastage of energy, then there is the accumulation of all the energy which has been dissipated in suppression, in resistance, brought about through the resistance between the controller and the controlled. And when there is no division you have all that energy to go beyond that which you thought must be controlled.'[17]

Why does one divide anything, whether it is energy or life? Can one see oneself in the same way that one sees something beautiful? 'Now, if you see directly that the beauty of that minute of perception cannot be repeated, it is over. Thought says, "No, old boy, it is not over, the memory of it remains."'[18] But clinging to past memories is counter-productive.

Krishna always points out the need to ask fundamental questions pertaining to death, religion and the religious mind, reality and meditation. He insists that he is not concerned with Oriental philosophy or any other theory. He says that life is very complex, yet we only look at a small part of it. One particular problem, whether technological or economic, or anything else, cannot be solved by itself therefore the whole has to be seen.

While discussing a materialistic attitude to life, he analyses the words 'materialism' and philosophy'. He says: 'The word "materialism" means having values, opinions, judgments based on the principle that there is nothing else but matter, its movement, its modification which includes consciousness and will. And philosophies – philosophy really means the love of life, or the love of truth – are ideals, suppositions, theories and systems which have been invented, or been conceived, or formulated by the mind of man.' Most people have been conditioned by these philosophies and have never looked at the mind, which has created 'egocentric activity'. Thus one has to understand consciousness, at the centre of which is the 'me', and how it

has mechanical activity. He asks if there is an area in the mind which is not mechanical, which has not been touched by the known. Though knowledge is required for daily life, there has to be an area of mind that is free of it.

Analysing materialism, he says that thought too, with its opinions, judgements and evaluations, is part of matter as it arises out of the senses. Pleasure and pain as well as fears are 'all within this area of the known, which is matter'. But when there is an area of the mind where thought cannot enter, then fear disappears. 'And therefore, when there is no fear there is the understanding of pleasure, not the pursuit of it, but the understanding of it.'[19] Seeing all this in its totality, 'doesn't require time at all. You either see it or don't see it.'

He further says that he doesn't read psychological books, and in fact, 'I don't read books at all, except weekly magazines and detective stories.' If you look into yourself, 'then you need not read any book because, the whole history, the whole life, is there; and you are your own teacher and your own disciple. You become a light to yourself and do not depend on anybody.' Speaking about dreams, he put forward the conventional theory that they 'are merely the continuation of one's daily life and if that daily life is contradictory, confusing, disorderly, the brain spends the night bringing about some kind of order, but it is not complete order'.[20] During these years, Krishna focused on other topics such as dependence, thought and fear, and how to live without contradictions. 'There is contradiction when there are ideals, conformity, and obedience.'[21]

An interesting discussion about the emotion of fear took place in 1972. Participating in the discussion were Pupul Jayakar, Sunanda Patwardhan, Balasundaram, Nandini Mehta and Achyut Patwardhan. The previous day, Krishna had said that the greatest security in the facing of fear and in the dissolution of fear is intelligence. But what did he

mean by intelligence? Pupul Jayakar asks a pertinent question: ‘But when one is being flooded by this uncontrollable fear which has no cause, or which probably has a cause but is not immediately discernible, where is the place for intelligence?’ Is fear in the conscious or unconscious mind? Has it always existed?

Krishna felt that all fear was the fear of non-being, of ceasing to exist. Even the brain cells and every minute thing have this fear. Avoiding fear or not thinking of it does not help. One has to face it with a still mind. When asked whether it had ever happened to him, K replies, ‘Many times, several times. Completely still, without any recoil, either accepting or denying it, rationalizing it, escaping from it, belief, reincarnation – nothing, no movement of any kind. Try it. We have got to the root of it, haven’t we?’[22] One could, however, question that if it happened ‘many times’ to Krishna, it was not eliminated permanently but had to be faced every time it took place. He often talked about letting an emotion ‘flower’ so that it withered and died, but it would seem from this discussion that it was not a permanent ending.

As he had before, K continued to speak against thought. Thought has created everything, and only by ending thought can there be transformation. ‘All our civilization, all our culture, all our religion is based on thought. So it is very important to find out, isn’t it, what is the beginning of this extraordinary thing which man has worshipped, which has created such havoc in the world also. Because it has created wars, created division, created the Hindu, the Muslim, the Arab, the Jew, the communist, the socialist.’ He adds that if one saw how thought arose, one would see that everything created by it is fragmentary, including all the gods and ‘everything that exists in the world, except nature’.[23]

The brain, he felt, that is, every person’s brain, was distorted and filled with illusions. Could the brain drop the

past, all its thoughts and illusions and renew itself? Could it be as fresh as it was in the beginning, without all its accumulations? Pressures on the brain include tradition, propaganda, violence and resistance, but when these are understood, ‘then that pressure on the brain can be understood and not be affected’.[24]

He believed that if one listened without resistance, understanding could take place, and similarly if one observed the world without trying to change it and without preconceptions. This included neither criticizing nor labelling things as good or bad.[25]

The key to transformation, and the one thing that would lead to a total revolution, is love. Krishna explained that the love had to be universal and not linked to sexuality. ‘Love means the love of rocks, love of trees, love of a strange dog, love of the skies, the beauty, the sunset, love of your neighbour, love without all the sensation of sexuality with which it is identified now. Love cannot exist when you are ambitious, when you are seeking power, position, money.’[26]

He adds that when love exists, there is compassion, which leads to clarity and right action. Meditation is then ‘the awakening of that intelligence that is born out of compassion, clarity, and the skill that intelligence uses’. Silence exists when the body and mind are in harmony. When there is complete harmony in our daily life, ‘there is sacredness which is not touched by thought’.[27]

A seminar took place in 1979 on the Nature of a Religious Life, containing many profound discussions and dialogues. How to live in goodness, the relationship with desire, thought and action, whether a conditioned mind can free itself, a way of living in which self-centred activity ends, the root of fear, the art of observing the book of mankind, freedom, love and responsibility, what prevents change, disorder in one’s life, death and meditation were among the topics.

In one of the discussions, Krishna touches on Bronowski's *Ascent of Man* and questions whether knowledge can influence a religious life. Achyut comments that even if one has knowledge, in a religious life, one does not harm anyone. He says: 'I feel that for a man like me who is witness to appalling cruelty, appalling threats to human well-being arising out of human knowledge, there is no self here at all. I am not bothered about the self. I am bothered about a situation of which I am an integral part. I cannot separate myself. I am part of that.'[28]

To Krishnamurti, freedom from everything one knows, from all knowledge, is essential for a religious life. But to be free of it, one had to explore and investigate the known. 'Then, in the very investigation of the known, from that comes freedom from the known. It is not the other way around.[29] He explains that insight too is freedom from the known. It has no past memory, but it is not amnesia, rather a total awareness in the present.[30]

Contradicting Bronowski, he says that 'the very ascent through knowledge is the destruction of man, and to prevent that destruction, knowledge must be put in its right place, and in the very placing of it is the beginning of the religious life. That is what our investigation so far has come to.'[31]

A total revolution, as he repeats again and again, is essential, but he talks about an inner, psychological revolution, not an outer one. And the key to it, as other spiritual leaders too have said, is to have a love, a love that does not distinguish, a love that is the very essence of one's being. 'Love' is the total answer. He explains that he uses this word hesitantly. Love implies total responsibility for the whole of life, it has no relationship to jealousy, fear or sorrow. 'I say that love is the total answer. Without that, do what you will, stand on your head for the rest of your life, sit in a position, lotus, or whatever you do. So with that

intelligence goes the other. You understand? Without intelligence you cannot have the other. They are inseparable. And that is why compassion has this quality of great intelligence. And that is the solution which will solve all our problems.[32]

Krishna points out that ‘ignorance is part of knowledge’. What he means is that no one really knows; there is no authority in spiritual matters, so if anyone tries to assume this authority, ‘his knowledge is still part of ignorance’. He clearly states that even he is not an authority, as that makes one ‘a prisoner to another’s system, conviction, ideas, knowledge. Then in that there is no freedom.’[33]

Krishna was certainly more comfortable in the West than in the East. Yet he had a kind of nostalgia for India. Describing an ancient Sanskrit chant to peace, he says: ‘It was written before the creeping poison of nationalism, the immorality of the power of money and the insistence on worldliness that industrialism has brought about.’ He may be right to some extent, but he seems unaware that conflicts, wars and battles were common in Vedic times. He always appreciated chants and adds, ‘The sound of Sanskrit chants seems to have a strange effect. In a temple, about fifty priests were chanting in Sanskrit, and the very walls seemed to be vibrating.’[34]

At the same time, he is critical of India and its yogis. Looking at the etymology of the word mantra, he says it means ‘consider, meditate, ponder over not becoming, and also put aside all self-centred activity. That word “mantra” means that. Consider, go into your own becoming and put aside every form of selfish activity – that is the real meaning of that word. And look what these yogis have done to that word! You understand?’[35]

Meditation was an important aspect of Krishnamurti’s life, but he had his own definition of it that he often tried to explain to his audiences. A beautiful book with his

comments on meditation dates to 1969.[36] The book has 11 short parts, each with one to three paragraphs, and a few quotes which summarize his views on meditation are extracted below.

'In the space which thought creates around itself, there is no love. This space divides man from man, and in it is all the becoming, the battle of life, the agony and fear. Meditation is the ending of this space, the ending of the me.'[37]

'Meditation is one of the most extraordinary things, and if you do not know what it is, you are like the blind man in a world of bright colour, shadows, and moving light … Meditation is the movement of love. It isn't the love of the one or the many … it is as though the mind enters into itself, beginning at the surface and penetrating ever more deeply, until depth and height have lost their meaning and every form of measurement ceases.'[38]

'Meditate in the very secret recesses of your heart and mind, where you have never been before.'[39] Even though one does not want to compare, these ideas are certainly similar to the 'space within the heart' (*nihitam guhyam*) that is described in the Upanishads.

For meditation, one has to begin with the mind and not the body, but the body too should be healthy and still. 'The body must be still, healthy and without strain; sensitivity of feeling must be sharpened and sustained; and the mind with all its chattering, disturbances and groping must come to an end.'[40] This is actually what the *Yoga Sutra* of Patanjali prescribes.[41] Nitya had read the *Yoga Sutra*, but it is not known if Krishna also read it.

He often wrote and spoke about meditation in his talks and in his journal. For instance, 'Meditation itself is the movement of peace. It is not an end to be found; it is not put together by thought or word.'[42] On another occasion, he said that in meditation 'there is no operation of will at all, while concentration is a form of resistance'. He added that

there is also no movement of thought or of anything else, as movement was part of time and meditation was beyond time. ‘Out of that meditation comes a life that is holy, a life that is sacred, and therefore you treat all things as sacred.’[43]

During the 1980s, the last few years of his life, Krishnamurti’s themes of discussion remained the same. The key to his lifelong ‘thought’ for want of a better word are provided in the statement he wrote in response to Mary Lutyens’ request to him to summarize his teachings, and also in his powerful and poignant last talk.

> The core of Krishnamurti’s teaching is contained in the statement he made in 1929 when he said Truth is a pathless land.
>
> Man cannot come to it through any organization, through any creed, through any dogma, priest or ritual, not through any philosophical knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection.
>
> Man has built in himself images as a fence of security – religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these images dominates man’s thinking, his relationships, and his daily life. These images are the causes of our problems for they divide man from man. His perception of life is shaped by the concepts already established in his mind. The content of his consciousness is his entire existence. The individuality is the name, the form and superficial culture he acquires from tradition and environment. The uniqueness of man does not lie in the superficial but in complete freedom from the content of his consciousness, which is common to all humanity. So he is not an individual.

Freedom is not a reaction; freedom is not choice. It is man's pretence that because he has choice he is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity.

Thought is time. Thought is born of experience and knowledge, which are inseparable from time and the past. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so man is always a slave to the past. Thought is ever limited and so we live in constant conflict and struggle. There is no psychological evolution. When man becomes aware of the movement of his own thoughts, he will see the division between the thinker and thought, the observer and the observed, the experiencer and the experience. He will discover that this division is an illusion. Then only is there pure observation which is insight without any shadow of the past or of time. This timeless insight brings about a deep, radical mutation in the mind.

Total negation is the essence of the positive. When there is negation of all those things that thought has brought about psychologically, only then is there love, which is compassion and intelligence.[44]

All subsequent talks that Krishna gave continued with these themes and are summed up in his last talk on 4 January 1986.

In his last talk, Krishna insists that it is not a personality cult and no one should worship him. People should listen, participate and share. He goes on to discuss the origin of life, including 'the marvellous earth', and nature. One

should question what has been already said about it. Where are we going, what is the beginning and what is the end? He adds, ‘There may be no beginning and no ending.’ From the beginning of time, people have found solace in religion, have ‘worshipped the stars, the suns, the moons and their own creations; there has been tremendous endeavour, effort, energy, spent on ancient temples, mosques and the churches’, but one can ask why. Is it out of fear or out of seeking a reward, ‘from a refrigerator to a car to a better wife, or better husband, or you wait for grace, something that you can hope for, cling to. This has been the history of all religions. God and money are always together; the Catholic Church has tremendous treasures. You have it here, too, in your various temples, puja and worship and all that triviality; all that is really nonsense. We are trying to find out by enquiring very, very deeply what religion is; it is obviously not all this moneymaking stuff. We are asking: What is that, which is nameless, which is the supreme intelligence, which has no relationship with all our prayers, with all our gods, temples, mosques, churches? That’s all man-made. Any intelligent man must put all that aside and not become cynical, not become merely sceptical, but have a brain that’s really active, a brain that enquires into everything, not only the outside world. Have we got a brain that is enquiring into its own thoughts, into its own consciousness, into its own pains, sufferings, all the rest of it? Have we got such a brain?’

The brain and the mind have to be separated. The brain is the repository of all knowledge, prejudices, and such things, but ‘the mind has no relationship with the brain; it can communicate with the brain, but the brain cannot communicate with it’. ‘The brain can imagine the nameless; the brain can do anything. The mind is too immense because it doesn’t belong to you; it’s not your mind.’

He also discusses computers and genetic engineering, which could change the way of thinking. K says, ‘Your way of

behaviour is going to be changed. They may remove fear altogether, remove sorrow, remove all your gods. They're going to, don't fool yourself. It all ends up either in war or in death. This is what is happening in the world actually. Genetic engineering on the one side and the computer on the other, and when they meet, as they're inevitably going to, what are you as a human being? Actually, your brain now is a machine. You are born in India and say: "I'm an Indian." You are encased in that. You are a machine. Please don't be insulted. I'm not insulting you. You are a machine which repeats like a computer. Don't imagine there is something divine in you – that would be lovely – something holy that is everlasting. The computer will say that to you too. So, what is becoming of a human being? What's becoming of you?'

He also enquires into creation. 'Not the creation of a baby, that's very simple, or the creation of a new something or other. Invention is totally different from creation. Invention is based on knowledge.' Creation in the sense of life and its beginning. 'We are enquiring into the origin of life. We are going to enquire into the absolute – something that's really marvellous. It's not a reward; you can't take it home and use it.'

He then talks about meditation. He looks at the dictionary meaning of it, which means, 'to ponder over, to think over and to concentrate, to learn to concentrate, not let your brain wander all over the place'. He adds that 'The word "meditation" also means to measure, which means compare. So your meditation becomes mechanical because you are exercising energy to concentrate on a picture, an image, or an idea, and that concentration divides.' He says such meditation is like an achievement, so is there a different sort of meditation in which effort is not required? 'Is there a meditation in which there is no sense of comparison, or in which there is no reward and punishment? Is there any meditation which is not based on thought which is measurement, time, and all that?' Meditation comes

through silence, and in that there is no effort, achievement or thought.

He returns to the question of life and creation and explores the origin of desire. For instance, desire is born when you see something attractive and create an image of it. But the origin of life is silent and nameless. He ends his talk with the following words: ‘Creation is something that is most holy, that’s the most sacred thing in life, and if you have made a mess of your life, change it. Change it today, not tomorrow. If you are uncertain, find out why and be certain. If your thinking is not straight, think straight, logically. Unless all that is prepared, all that is settled, you can’t enter into this world, into the world of creation.’

‘It ends.’ (These two words are hardly audible, breathed rather than spoken.)

‘This is the last talk. Do you want to sit together quietly for a while? All right, sirs, sit quietly for a while.’[45]

This last talk, along with his 1980 summary of his philosophy, provides the main themes of his teachings, a worthwhile message to humanity today.

CHAPTER 9

Krishnamurti, Quantum Physics and the Natural World

Like Socrates, dialogue brought out the best in Krishnamurti, enabling him to reach the depths of a topic. Over the years, he had discussions with scientists, biologists, psychologists, educationists and several others, but the most important were those with physicists, as here the truths underlying the universe, suggested through explorations in the growing field of quantum physics, had parallels with Krishnamurti's own insights on truth, thought, and the identity of the observer and the observed.

Despite this, Krishnamurti did not think much of science or scientists and maintained this position throughout his life. Just two years before his death in March 1984, he spoke at a symposium at the National Research Center in Los Alamos, New Mexico, on creativity in science. He said creativity could only exist when the ego or personality was absent. Science consisted of gathering more and more knowledge. 'Knowledge has its own limited insight, its own limited creation, but this brings conflict.'[1] Yet of course scientists do know creativity – it is the point where knowledge ends and the mind takes a leap into the unknown. Without knowledge, this leap would either not take place or would become repetitive.

David Bohm was one of those creative scientists whose thinking was similar to that of Krishna even before he met him or read his books. It was fortunate that they not only met but had several dialogues that went deep into these concepts. Bohm (1917–1992) had always been interested in the 'deeper questions' of theoretical physics, that is, time,

space, causality and the universal. Bohm was born in the US, but his father was a migrant from Munkacs, a state that underwent several leadership changes, coming under the rule of Hungary, Czechoslovakia and later Ukraine, which was then part of the Soviet Union. Bohm qualified as a physicist and was working at Princeton University but was forced to leave because of his commitment to Marxist ideology. He worked in Brazil and then in Israel, where he met and married Sarah Wolfson, known as Saral. She was the source of constant support in the ups and downs of his life. In 1961, he got a job in Birkbeck College in England. In 1957, he read Krishnamurti's *The First and Last Freedom* and was interested in its discussion of the 'observer and the observed'. In quantum physics, the physicist Werner Heisenberg had looked at the effect of the observer on the particle observed, while to Bohm, the observer and the observed were an undivided whole.[2] Among Bohm's other notable theories was that of implicate order. According to him, what we see around us, explicate order, was a reflection of something unseen, which he termed implicate order. He even posited a super-implicate order underlying the implicate. In understanding this theory, the dichotomy between mind and matter, brain and consciousness, could be resolved. If the universal laws of nature were applied by people to their own lives, he believed, they would be able to live in harmony. In the discussions, Bohm spoke with Krishna as an equal, while many others were deferential to him or in total admiration of him. Krishna too greatly appreciated Bohm. In him, he found someone who understood what he was saying. As Krishnamurti's biographer Roland Vernon[3] remarks, 'They were on a common wavelength and Krishnamurti greatly benefited from Bohm's coherency when his own powers of articulation faltered. There was no equivalent individual, in all his years of teaching, who possessed the linguistic command and knowledge of

semantics that Krishnamurti felt would do justice to his own ideas. He would enthusiastically corroborate Bohm's neat, intermittent summaries of ground they had covered, with "That's it, that's right."'

Bohm fully understood K, as he had reached some of the same conclusions himself. His was a towering intellect – Einstein had referred to him as his 'intellectual son'. A series of brilliant discussions between the two took place. Bohm was a philosopher from the start, placing scientific theories in a philosophical context and seeking universal metaphysical laws and forces that shaped human nature. He attempted to show that even morality grows out of the material structure of the universe and that matter could be a manifestation of universal thought, with mind and matter being part of a universal whole.[4] Other scientists such as Neil Bohr had also looked at thought in the context of quantum physics, and Bohm incorporated their insights into his discussions with Krishna.

A series of discussions took place between David Bohm and K, sometimes along with other participants. Truth, desire, thought and conditioning are among the topics that are discussed along with the need to have a vacant mind to allow for fresh thinking. There is also some analysis of who or what K is and whether he is different from others. In these discussions, Krishna revealed that he had touched the source of all creation. He also looked beyond awareness and attention, his constant themes, and felt perception was a state superior to these.

In May and June 1975, Bohm and K held discussions in Brockwood Park, England, and in July in Gstaad, Switzerland. This formed part of a collection titled, 'The Limits of Thought'. A key theme was understanding the nature of truth. As seen earlier, to Krishna, truth is not some metaphysical concept, but it is 'what is' rather than 'what should be'. It was implied in his earlier talks that truth and

reality are the same, but in a discussion with David Bohm, he distinguishes between them. He says, ‘The action of reality is entirely different from the action of truth.’ He sees compassion and truth as something indivisible but wonders how to convey this, how to get people to act out of an awareness of this, rather than in a fragmentary and divided way. One has to be free of everything to see this. Krishna says, ‘When the mind is empty, when the mind is nothing, not a thing, there is perception.’ Without truth, thought is divisive. ‘When I have freed myself from distortion, then truth is the seeing and the doing and the operation of that intelligence in the field of reality.’[5]

Listening deeply, Bohm in succeeding discussions, tries to both understand this and provide a simpler explanation of what K is saying. He summarizes that a straight and healthy thought process ‘may become aware of the action of truth and move in harmony with that’. Distorted and conditioned thought cannot do that, ‘but truth can actually act physically on the brain cells’.[6]

But K denies the importance of thought, insisting that truth consists of living in the present and facing what is, without memory, thought or desires. This immediacy provides a different quality to life.[7]

Thought was a topic that Krishna spoke about and discussed throughout his life. Everyone thinks, but to Krishna, thought was futile, except for what was essential in one’s day-to-day life. Bohm had his brilliant scientific insights, yet to accept that thought was almost totally unnecessary was difficult for him. He comments that one has tried to keep thought in its place, that is, for technical efficiency, but it doesn’t stay there. Krishna responds that thought is contradictory. When it tries to put order into contradiction, there is more disorder. Can thought see its own absurdity? K says, ‘desire is one of the arms of thought’. Can feeling exist without thought? Consciousness,

contradiction and the nature of thought are discussed. Is there an energy that is free from this?[8]

Is thought separate from desire? Both Bohm and Krishna agree that they are the same. But Krishna, setting aside thought, focuses on perception. He insists that if, for instance, you perceive that society is rotten, 'that very perception is the action of the movement to change it'. Bohm does not quite accept this. Perhaps, he says, after that perception you are imagining or longing for a better state, which is a kind of desire, but K totally denies that perception is part of desire.[9]

There is a further analysis of thought, which includes desire and which by its nature is contradictory and fragmented. When one fragment tries to control the others, that leads to concentration, which is actually a state of conflict, as a fragment of thought imposes its will on other fragments. For instance, if a student focuses on studying for an exam, one part of thought is excluding other thought fragments. Krishna has elsewhere frequently spoken against concentration. But if one recognizes that one can choose thought, or choose to think, thought ends, leading to awareness. Attention is a state beyond awareness as in attention there is also a quality of affection. But perception is beyond even these.

Bohm had brought a new flavour into the discussion by talking about the root meaning of words, something that Krishna began to do as well. Looking at the roots or origins of words enabled a better understanding of the concept. In one discussion, Bohm provides the meaning of the word 'desire'. He points out that its origin is 'a French word that originally meant "something missing"'. And its basic meaning is yearning, longing, craving and hankering. Words closely associated to desire are 'belief' and 'hope' … 'The whole story of belief, hope and despair is in desire.'[10] Based

on this analysis, perception was certainly different from desire.

Can thought see its own futility and come to an end? Bohm insists that this is not possible as thought is fragmentary. Krishna says the mind can see the whole, but it is not through attention because ‘when you are not attentive you see things which you’ve never seen before’. Bohm responds, ‘You are saying there is a perception beyond attention, which comes unexpectedly.’ K agrees that ‘it cannot be invited’. There is awareness and attention, but that is not quite enough. ‘There must be a sense of non-being, there must be a sense of nothingness.’[11] Perception, then, seems to come into being when the mind is empty, when there is no sense of self. It is this kind of perception that transforms.

Krishna then asks, ‘Therefore the next question is: can this consciousness be completely empty of its content? Which means, there is nothing inside it, nothing created by thought, by circumstances, by temperament, by imagination, by tendency, by capacity.’[12]

Why has mankind given such importance to thought? According to Krishna, thought gives a sense of both psychological and material security. It is not secure in itself but seeks security outside. Does thought seek something imperishable, or is it mechanical? But a mechanical thing doesn’t experience pain, whereas thought brings both pleasure and pain. K says: ‘It thinks it’s living. And therefore it attributes to itself the quality of non-mechanical existence. Thought is clever, giving itself qualities which basically it does not have.’ Krishna thus sees thought as a separate entity, but one that operates in a mechanical way.

He questions whether thought has perception and can see itself as mechanical or whether perception, which he equates with truth, is different? Everything in consciousness is put together by thought. When action is out of perception,

and not the product of thought, then thought itself changes as it is part of the whole. Total perception and action affect the brain cells and this can change the nature of thought. When one has a total perception, thought no longer exists in that context. If one perceives that belief is irrational, then belief has no place in thought any longer.

Krishna points out that when there is total perception, thought would operate only for practical matters like food, clothing and shelter. Thought has no place in psychological perception but only in material perception. Bohm concurs that science, too, has shown the physical and chemical properties of thought.

Thought creates the centre, which is ‘me’. This seems to be independent, but it is only a part of thought and memory. And perception can only take place when there is no ‘me’. Thought does not realize it is mechanical and holds together because there is a centre.

Bohm tries to see what role feeling plays in all this. He says, ‘When thought has invented the centre, then it may attribute various qualities to that centre, such as thinking and feeling.’ Krishna responds that any centre in oneself causes suffering. If the centre ceases to exist, consciousness is something entirely different.[13]

Krishna has many different things to say about evil, but in these discussions he links evil to thought. ‘It will end when thought comes to an end.’ He adds that ‘goodness has no relationship with thought, goodness has no relationship with evil’. As long as there is thought, evil and misery will continue. When one sees this, one does not have to do anything, ‘it will operate’.[14]

In these intense discussions on thought, Krishna points out that thinking is a mechanical process and that normal thought is fragmentary, with many different components. Attention, awareness and finally perception bring about a state of wholeness, beyond fragmentation. Bohm, using the

concepts of quantum physics, agrees that thought is part of matter.

Another aspect of the discussions is about bringing order into life, something Krishna has often focused on. In this context, Bohm points out the idea in physics ‘that there is an energy in empty space which is in perfect order’.[15]

Scientists have talked about cosmic energy, but K says he doesn’t know anything about it. But when one listens with attention, respect and care, one sees the whole in an instant. Bohm says that thought separates itself from what it thinks about, creating an imaginary other, an object, which is actually thought.

Krishna responds, ‘is there a space which is not touched by thought in consciousness, and therefore from that total comprehension arises? Seeing is the ending of thought.’[16] Once again, Krishna is speaking about total perception, though here he uses the word ‘seeing’.

Thought affects the brain. One discussion explores how the brain, which is material, that is, part of matter, is damaged by conditioning and tradition, but seeing the truth can heal and transform itself. Another aspect of thought is culture with all its components. Is culture, too, to be discarded? Bohm points out that culture has created science, art, music, literature and technology, and that some culture is required for man to survive. But Krishna questions this and seeks a different part of the brain which is untouched by culture or any type of thought. It is this part of the brain that remains fresh and new, that can heal the whole brain. But habits and deep conditioning make it difficult to change. Listening at a level deeper than thought, can bring about a change. Truth is love and compassion, and from these depths, can something rise to touch another and transform them? K wonders why people, even when gaining an insight, lose it and are not transformed. Is it lost because one is not used to listening at a deeper level?[17]

Krishna's point is that thought, including culture, damages the brain over a period of time. But if the brain is the product of time, Bohm, as a scientist, asks the question of whether nature too isn't the product of time. Bohm brings out the very crucial point that the brain too grows and evolves. A child's brain is not the same as that of an adult. K agrees that, 'attention itself is out of time, but the capacity to have attention may involve time'.[18]

Bohm's intervention brings in the crucial aspect that time has some role in creation. He says, 'The creation of new forms in nature may also depend on what is beyond time.' K responds that while that may be so, compassion is not born out of time. The depths from which it emerges is also out of time. It does not grow, 'it is not cultivable'. Bohm points out the essence of creativity does not grow, 'but creativity may cause something to grow in the field of time'. Krishna responds that, 'Out of that which is not created there can be a new man, a new society.'[19]

Bohm reached many of his conclusions through studying quantum physics, accompanied by leaps of intuition. But he wondered, how did Krishna arrive at these ideas? Had he somehow discovered all this or was it in him from the beginning? K had never studied science or philosophy. He responds that all this was intrinsic to him, part of him from the very beginning of his life. In that case, he is in some way different from others. But how was it that he did not get conditioned? Was it because he was ill and therefore did not listen to anything? There are several theories about how one person remains unconditioned and open. One theory is that he has had many previous lives. Another is that there is a reservoir of goodness. As noted earlier, K often spoke about good and evil, and in this discussion, he suggests that 'goodness can penetrate into a human being and keep him whole'. Ancient peoples, Egyptians, Romans and Persians believed in this, he says. The spiritually advanced held the

force of good, while evil was with those ‘battling with the good’. So there are two theories here – one that the force of goodness makes a person impervious to conditioning and the other that ‘from childhood he was ill, not capable of receiving, mentally retarded, vague’.

In this context, the question of whether an avatar could descend on earth comes up. This would imply an energy which is not of time, yet manifests itself in time. Can a human being, perceiving truth, operate in the field of reality, and is that a manifestation, an avatar? ‘That manifestation must be the essence of intelligence, that cannot be distorted.’ But why should truth operate in reality? Is this idea a part of conditioning? If one eliminates that idea, then how does a person, living in reality, bring order? Krishna concludes that ‘Truth cannot enter into the field of reality.’[20]

Further discussions between Krishna and Bohm continue in 1980, again in Brockwood Park in England. These intense dialogues also explore the origin of the universe.

They discuss whether there is an original source from which the universe came into being. Krishna asks: ‘Is it bound by time? Is it in itself complete order, beyond which there is nothing more?’ Can scientists agree about the nature of the origin?

Of course, as Bohm says, it is implicit in science that they have always been trying to discover this origin. If the source of the universe has complete order, can a human being have order in oneself at least, even when the world remains in disorder? Krishna responds that an intelligent, knowledgeable and cultured person can bring order in oneself. He adds that if all human beings can bring this order in themselves, a new society would be created. But still, ‘that is a small affair’. Insight is needed to clear away disorder. K questions: ‘Now can insight wipe away, banish, dissolve, the whole movement of being tied, attached, dependent, lonely, with one blow as it were? I think it can.’

Bohm's view is that once there is insight and the disorder in the mind is cleared, then one can approach cosmic order. The 'me', the centre, has to disappear for there to be order. Mystics and saints have tried to understand the absolute, but can that happen through meditation? Its original meaning is to 'measure', ponder or think over. Once the mind is free of measurement and becoming, and of man-made things such as, as K points out, 'religion, worship, prayers, science, anxieties, sorrows, attachment, detachment, loneliness, suffering, confusion, ache, and all that', perhaps something would change. Bohm and K agree that both a physical revolution and an inner psychological revolution are the creation of the mind and thought. The human mind has great potential but caught in thought and feelings it limits itself. But there is hope, as Krishna remarks that even after 50 years, if a person realizes he is going in the wrong direction, 'the whole brain changes'. He also asks, 'Can the man-made mind liberate itself completely from itself?' The mind is actually capable of moving beyond the consciousness.[21]

In several discussions, the question is raised of whether the mind can be free of all conflict and disturbance. Krishna remarks: 'There have been some deeply non-sectarian religious people, totally free from all organized religions and beliefs, rituals, dogmas, who have said it can be done, but very few have said it.' Both analyse the conditioned mind. Another question is whether through insight a person can transcend both the particular and the general mind?[22] It should be mentioned that in this discussion, other aspects that could cause disturbances, such as of the suffering of others, poverty or world disasters, are not brought out.

They conclude that thought has created both the general and the particular mind, and moves between the two. When thought ends, then movement and time also end. Thought is

based on time, but they also discuss whether thought originates in time and if time exists beyond thought.[23]

Krishna says: ‘As long as I am accumulating, gathering, becoming, there is the process of time. But if there is no gathering, no becoming, no accumulation, where does psychological time exist? So thought is the outcome of psychological accumulation, and that accumulation, that gathering, gives it a sense of continuity which is time.’

Can the mind be free from time and thought? Accumulation provides a sense of security. Realizing this, can one move into a different dimension? There is a concept of inner and outer progress, which has to be set aside. Does intelligence have a different quality? Not intelligence of thought or skill, but asks K: ‘I’m asking further if this intelligence is associated with, or related to, or part of love. One cannot accumulate love.’ This is neither a general nor a particular love, but one which covers the whole.[24]

Another collection titled *The Ending of Time* consists of further dialogues between Krishnamurti and David Bohm that took place in the 1980s, both in Ojai, California, and in Brockwood Park, England.

In these again, the source of all energy is discussed. In one dialogue, Krishna asks whether he can talk about himself. Moving to the topic of meditation, he says, ‘all conscious meditation is no meditation’. He describes how he woke up one night in India. ‘And – I hesitate to say this because it sounds extravagant – the source of all energy had been reached. And that had an extraordinary effect on the brain. And also physically. I’m sorry to talk about myself but, you understand, literally, there was no division at all; no sense of the world, of ‘me’ … Only this sense of a tremendous source of energy.’ He would like others to come to this pure energy, which has been there since the beginning of time, which leads to a complete sense of peace and love. He adds, ‘Now for the brain to deny time is a

tremendous activity for any problem that arises, any question is immediately solved.' Bohm asks if this is 'sustained, or only for a period'. K says, 'It is sustained, obviously, otherwise there is no point in it. It is not sporadic or intermittent.' But he asks, how does one convey this to someone else, tell them that they are going in a wrong direction? How to tell them, 'if movement stops, everything will be correct?' But Bohm questions this and says, 'it is hard to know beforehand if everything is going to be correct'.[25]

Further, there is an enquiry into whether nature is part of the mind. If a particular mind comes to an end, is there a universal mind of which nature is a part? Is there something more, and is that energy? If it is an intelligent energy, why did it allow man to take the wrong path? An important question is raised: is it part of the order of the universe that there should be disorder? Is there something beyond the cosmic order and the universal mind? K says when the 'me' as time has ended, there is nothingness. 'And nothingness is this whole universe.' He adds that because division has ended 'the other is obvious', the other being the vast nothingness of the universe. Bohm asks whether this other can be perceived. K responds, 'Not to be perceived, but it is there.'

'Bohm: We are saying that the universe is alive, as it were, it is mind, and we are part of it.

Krishna: We can only say we are part of it when there is no "I".'

The nothingness is pure, undiluted, uncorrupted energy. But K again asks if there is something beyond this energy?

Krishna says, 'I feel we haven't touched it – I feel there is something beyond.' Krishna also says he thinks it is necessary to go beyond that energy. Energy exists when there is emptiness. Is there something beyond? Bohm points out that Aristotle says that the absolute is the cause of

itself. Krishna responds that it is better to go beyond one's conditioning and what others have said.

Krishna says, 'Emptiness and silence and energy are immense, really immeasurable. But there is something – I am using the word "greater" than that.' Bohm says in that case, there is something beyond even that which is greater. But K says, 'There is nothing beyond it. I stick to that. Not dogmatically or obstinately. I feel that is the beginning and the ending of everything.' Further exploring, K says there is no cause, no beginning and no ending. The death of the particular leads to an emptiness that is universal. But the universal also dies.

K says Bohm is listening because he is a friend. But will other scientists listen? 'I feel that if one pursues this we will have a marvellously ordered world.'[26]

Krishna raises the question of a person who embodies that emptiness, silence and energy. How does insight affect his daily life, and what is his relationship to society, to war, to the whole world that is living in darkness? Such a person does not take part in the process of becoming. K says religions provide poetic descriptions of such people who are free of anxiety and fear. The mind is empty of what is generally known as knowledge, but Krishna insists that, 'It is acting constantly in that light, in that flash of knowledge.' Speaking as an ordinary person, K asks, 'So what is your relationship to me? Obviously none because I am living in a world of darkness and you are not. So your relationship can only exist when I come out of it – when darkness ends.'

Another question centres around how the person of insight will make a living. Krishna maintains it is by guiding others, by telling people how to escape from the darkness. But K also suggests that there is much more than teaching and writing for such a person. There is a movement beyond time, a vast energy, something that is immense. This affects those who meet such a person, and 'That immensity

necessarily has other activities.' Krishna explains: '"X" has that immense intelligence, that energy, that something, and he must operate at a much greater level than one can possibly conceive, which must affect the consciousness of those who are living in darkness.' As light must affect darkness, this must be happening.

K adds that if there were 10 people with this insight, society would change. 'It would be totally different, and based on intelligence and compassion.' Bohm asks what if the whole of mankind were to see this, and Krishna states, 'It would be paradise on earth.'

The ordinary man, 'Y', asks questions like show me, prove it, thus reducing it to pettiness. Krishna says, '"X" brings light. That's all he can do. Isn't that enough?'[27]

The transformed person sheds light all around. But the one who is not transformed is constantly trying to become something, both inwardly and outwardly. Isn't this the wrong way? This is Krishna's question. Bohm suggests that the goal of becoming better is intrinsic and natural. But Krishna explains how this goal of becoming better involves time and builds up an egotistic centre, a 'me', which then creates conflict. When there is no ego, there is no problem and no conflict. Krishna questions whether there is a vast energy that is narrowed down in the mind, which makes the brain narrowed too because it cannot contain it. Again, he asks why the brain and thought created the sense of 'I'. Bohm says this is necessary in order to function. K further wonders whether it is the outer movement, identity with the family, house, trade or profession that has brought about the sense of 'me'. He is sure that the psychological concept of time, of improving oneself and becoming better, is the cause of misery.

Bohm suggests that if there was no becoming 'the whole structure would collapse'. Krishna responds, 'to me the idea of tomorrow doesn't exist psychologically – that is time as a

movement either inwardly or outwardly'. If time ends, the brain will change and wake up to a different movement. K asks, when there is no outer or inner movement, 'would that be the source of all energy?'[28]

There is a further discussion on the relationship of physical and psychological evolution. Krishna says he saw a television discussion on Darwin, and his theory of evolution seems to him to be untrue psychologically. But Bohm explains that physically the capacity of the brain has evolved, and if the brain had not increased in size over time, even the capacity to discuss all this would not exist. But the brain and the mind are not the same, and the mind exists beyond time. K says: 'That means that god is in man, and god can only operate if the brain is quiet, if the brain is not caught in time.' Thus Krishna seems to equate the mind, different from the brain, with god. He suggests that if the brain can see this and move out of time, that may mean there is a part of it that is not dominated by time. How will the brain see that the path it is on will always create conflict? Krishna adds, 'People have tried fasting, austerity, poverty, chastity in the real sense, purity, having a mind that is absolutely correct; they have tried going away by themselves; they have tried practically everything that man has invented, but none of these ways has succeeded.' No outer method will free someone of time. But Krishna asks again how to convey this. Bohm responds: 'I think that you can only convey it to somebody who has gone into it; you are not likely to convey it at all to somebody you just pick up off the street!' K says, if words cannot convey it, is it possible to resolve a psychological problem immediately? Further, 'One is greedy or envious. To end immediately greed, attachment, and so on, will that not give a clue to the ending of time?'[29] Here, however, one may question that if one wants to end these, isn't it the same as wanting to become better?

There are further discussions on overcoming time and on understanding the limitations of time as a psychological entity. Knowledge and thought both involve time, and learning by experience takes place within time. But if there is no knowledge, and no me, what remains? Krishna says: ‘Would you say because there is nothing, it is everything?’ And this everything is energy. He ponders over whether this is the same as the godhead, which is a concept of many religions as the source of god. It sounds similar to the godhead concept, yet K says, ‘and yet not similar’.[30]

Krishna questions, ‘Has mankind journeyed through millennia to come to this? That I am nothing, and therefore I am everything and all energy.’ If everything is energy, is that the end, or a beginning that is not of time? Krishna says, ‘That is not the end. Then what is going on? Is that creation?’ But he does not mean creation in the limited sense of writing or painting. Again the question is raised on whether mankind has taken a wrong turn. Bohm points out that religions have tried to discuss eternal values, but they haven’t succeeded. He says that religions such as Buddhism also say the same thing. Krishna explores whether there is a way in which psychological time ends immediately, leading to the resolution of every issue. Perhaps this would result in the beginning of something new that is beyond psychological time, as ‘me’ or the ‘ego’. When the ‘I’ ends, perhaps this is the same as moksha, nirvana, or the Christian heaven or state reached by Christian mystics. But why should we look for something further? If one hopes to find something beyond the me, that is still part of the me. As he explains, the enquiry is to see if conflict can end, not to find something further.[31]

Bohm points out that despite the progress in science, in modern times, the meaning of life is missing. Earlier religion gave life meaning, but now science has begun to deny it because ‘the story told by religious people is no longer

plausible’. K adds that meditation, isolation, becoming a *sanyasi* or monk has not led anywhere. Then Bohm returns to the discussion that there is some source beyond matter. But is this indifferent to mankind? It would seem so, as it produces earthquakes and disasters, and wipes things out.

If the source, which they refer to as the ‘ground’ exists, what is a person’s relationship with it? If there is none, then life has no meaning. One has to approach this ultimate source with silence, and emptiness, and without egotism. In this approach, there cannot be beliefs and theories; one has to be empty of this. At the same time, a distinction is made between scientific and psychological theories. K feels the theories of Freud, Jung and other psychologists are pointless, ‘Because theory prevents the observation of what is actually taking place.’ But the question then is raised about why outward theories about matter and the physical world are okay but not inward ones? Bohm analyses the word ‘theory’, which means to view, to see, a kind of insight. There is no conclusion on this, and the conversation again returns to that key issue of thought. Now Krishna puts forward the complex theory that rational thought leads to insight or, alternatively, that insight leads to rational thought. But this insight is not derived from time or memory and has no cause. In further discussions on thought, Bohm points out that thinking takes time, chronologically, but it also projects a kind of imaginary time, for instance, by looking at the past and the future. This discussion on time and thought is then similar to the others. The image of the ‘me’ created through thought and experience is referred to. The ‘me’ tries to control or wipe out feelings, and thus there is division. For instance, a person who is hurt thinks the hurt is separate from ‘me’ or the sense of self, but this is an illusion, and through rationality, one discovers there is no separation. In conclusion, to be free of psychological time requires insight, which is beyond thought. Scientists, painters, architects and others have partial insight that they

use with thought. But those seeking the ultimate source ‘are becoming rational’, says K, and insight is action without thought. ‘That boy, that young man in 1929 dissolved the Order of the Star. There was no thought. People said, “Do this. Don’t do that. Keep it. Don’t keep it.” He had an insight: dissolve it. Finished! Why do we need thought?’

Bohm points out that some thought was used in dissolving the Order – when to do it, how. Krishna responded it was only for communication. He added, ‘The decision acts.’

Among other aspects of this discussion, Krishna asks if there is an insight that will dissolve jealousy, greed and other such vices forever. Irrational people go step by step, ‘But insight, which is totally rational, wipes all that away.’[32]

Continuing with the previous discussion, Krishna says that meditation begins when the mind is empty of the content of thought. So is there some other type of order which is not derived from thought? Is there cosmic order? There is order in nature. G. Narayan, Krishnamurti’s nephew, and the principal of Rishi Valley School, adds that there is mathematical order too. When thought in the brain consists of factual knowledge, without any psychological movement, there is a sense of nothing. Bohm points out that the movement of thought and feeling go together, even if there is no thought, there is a feeling that there is something within. But K says there is no being, there is nothing, without that psychological component. And when there is neither being nor becoming, meditation is there, unconscious, uninvited. Then K asks if the universe, with its cosmic order, is in meditation. He sees this cosmic order in the sunrise, sunset, stars and planets.

There is a further discussion on meditation and contemplation. G. Narayan says contemplation has a different meaning, suggesting a deeper state of mind. Bohm provides a new insight when he says that the word

‘contemplate’ comes from ‘temple’, its basic meaning being to create an open space.

The brain and mind must be free from illusion, which has been brought about through hope and desire. Krishna comments that when psychologically there is no tomorrow, it is the healthiest way of living.[33]

Continuing the conversation, Bohm suggests going further into the nature of the ground, meaning the ultimate source, the origin of everything, and its relationship with people. K says, ‘Because my mind is trained, disciplined by experience and knowledge, and it can only function in that area. And someone comes along and tells me that this ground is not an idea, is not a philosophical concept; it is not something that can be put together or perceived by thought.’ K agrees that Vedanta acknowledges that at some point knowledge must end. He says this doesn’t mean anything to a westerner, but Bohm points to *The Cloud of Unknowing*, a medieval Christian text that has the same concept. K continues to look for ways to express a movement beyond thought and beyond anything created by thought. A questioner remarks that scientists feel they have found this ultimate source. But Krishna says unless it has affected their whole life, finding it is meaningless. He denies that knowledge has any point, that it may have helped dispel illusions or superstitions. He says, ‘Knowledge has only crippled me from seeing the truth. I stick to that. It hasn’t cleared me of illusions. Knowledge may be illusory itself.’[34]

As knowledge and thought cannot bring about change, Krishna again enquires into what will lead to a deep, fundamental, radical transformation of humanity. Why is there a resistance to change? Is it the outer conditioning or is it something that is within? Total insight leads to the ending of time, of the ‘me’. But what will make people end their destructive self-centred activity? Improving through

struggle is part of conditioning put forward by so many intellectuals like Marx and Bronowski. Man had to struggle against nature, struggle against weakness to become a hunter. Can this pattern of conditioning change? Can one discard all knowledge, experiences, explanations and causes? Only then the mind changes, suggests Krishna. But a questioner counters that wasn't that the state of man at the very beginning? K says no, the moment the mind came into being, it was caught in knowledge and in thought. Then the questioner says that if the mind began anew, it would do the same thing again. But Krishna rejects this. If there was insight into this need to change, it would become a passion. K further says, 'It is a passion that won't let you sit still, you must move, give, whatever it is.' He asks why don't people listen? Can one listen completely, without resistance? A person listening to the discussion points out that there are a number of people who have said to put thought aside. What is the difference here? The priests have said it. K responds that he is not a priest. 'You have to leave all that behind.'

In a discussion held in 10 April 1980 at Ojai on 'Breaking the pattern of ego-centred activity', the question is raised by Krishna about what happens when someone who is 'becoming' meets someone who is 'immovable'. 'When I meet something like "X", naturally there is a response not in terms of explanation or understanding. There is a response to *that.*' So explanations have no value. But also, when people say the guru transmits in silence, that too is an illusion.[35]

Another discussion follows on the possibility of mutation of the brain cells. Change is essential. Unless there is a mutation in the brain, one may think one has changed, but there would have been no real change. Once again, the question arises whether there is something deeper in the brain, which is not present in normal consciousness. Bohm

comments on the different types of matter and waves known to physics. Are thoughts waves, or are they matter? Krishna says thought ‘is a material process in the brain’. Bohm points out that the question of whether there exists spirit beyond matter has been asked for ages. During the course of the discussion, Krishna says, ‘Love has no cause. Hate has a cause. Insight has no cause. The material process, as thought, has a cause.’[36]

K asks whether the human brain that has evolved over millions of years is deteriorating? It has become a divisive and selfish brain, but can it renew itself? Bohm points out that some scientists say biofeedback can influence the brain, but K says biofeedback is not an adequate way to bring about change.

G. Narayan says the brain is connected to the senses and the nervous system. Is there something we are unaware of, that is within us and provides energy to the brain?

Krishna says the brain is occupied with its struggles and attachments, but if it is unoccupied, does it get the energy to move beyond existing patterns, or is it merely sluggish and lazy? Routine shrinks the brain. Krishna comments, ‘One has noticed that people who have spent years and years in meditation are the most dull people on earth. And also with lawyers and professors there is ample evidence of that.’

Krishna also questions the whole concept of knowledge. ‘We have said that knowledge at a certain level is essential; there you can add and take away and keep on changing. But I am questioning whether psychological knowledge is not in itself a factor of the shrinking of the brain.’ Knowledge creates an image of a person which impedes the relationship.

At Brockwood, a discussion takes place on senility and the brain cells. Is senility a result of a mechanical way of thinking? Bohm points out that this has not been analysed,

but brain cells start to die between the ages of 30 and 40. Krishna says psychological knowledge and the images one has about oneself become routine. He adds that all psychologists and psychotherapists are making the brain shrink. The brain, functioning through past knowledge and within time, begins to shrink. Narayan says the brain cells, being physical tissue, cannot be immortal, but K counters this and asks why not, if it is living a healthy life, both the brain and people could live a lot longer. Again he speaks of becoming, time and the 'me' which leads to division. If one can break out of this, the brain could regenerate, says Krishna. An individual is someone who is in time, counters Bohm, but K says the 'idea of individuality is a fallacy'. When there is an insight into the whole nature of time, the brain cells change. The brain is emptied of its contents, creating tremendous energy. He says that true meditation is the emptying of the consciousness. That is, meditation begins with insight, though it is more than that, the mind is then silent.[37]

Can psychological knowledge end? This is the focus of a discussion at Brockwood in September 1980. K begins with the question of why the mind follows a pattern. He is asked again whether the mind can free itself from thought and time, which also implies a freedom from all that is known, and thus find order and meditation. K points out that in Vedanta, too, it is said that knowledge must end, but very few do it. Psychological accumulation becomes psychological knowledge, and this has no significance. Is it possible to function without such knowledge? Psychological knowledge includes the idea of the 'me', of nationality of identity and so on.[38]

The mind in the universe forms another theme of the Brockwood discussions. Krishna says they have talked about a mind free from time, but to start with, he wants to discuss how man is caught in materialistic values and what

materialism means. He doesn't merely want to discuss philosophy but to look at how nature and human beings react physically. Every reaction is sustained by thought, which is a material process, and therefore, reaction is the response of matter. But Bohm points out that some say matter can have a creative movement. K insists that thought is a material process and is reactive, not creative. With insight into the reactive process it can come to an end. Is the empty mind that results then a reaction? Or does it have a different quality? Is the emptiness within the mind or beyond it? He suggests that the emptiness is a different kind of movement – one of energy. There is no 'me' or centre, and therefore there is timeless energy. Krishna asks whether there is a movement without beginning or end, unlike thought which has both. The timeless energy has stillness, yet it has movement. Bohm points out that Aristotle refers to god as the unmoved mover.

K remarks that what poets, writers and artists call creation is not creation to him. It is 'just capacity, skill, memory and knowledge operating'. But a movement that is out of time is creation that is eternally new.

He says there is order in the universe and the still mind has total order. Is this absolute mind the universe, or are they different? A volcano, or a tiger killing a deer, is part of order. There is a universal mind, and the human mind can be in agreement with it when it is free from limitation. K brings up the concept of Brahman, god, or the highest principle, which is said to be always present. It is said, 'all you have to do is to cleanse yourself, and arrive at that. That is also a very dangerous statement because then you might say there is the eternal in me'.[39] Thus he denies this statement, commonly made in the Upanishads, that the *atman* or soul within each living being is eternal.

To Krishna, the greatest help one can give to a person is to show them how to transform themselves. Is there a way to

live with attention, without thought, and thus have no human problems? Can love break through an analytical approach? Love, intelligence, attention and perception form the core of another discussion on whether personal problems and the fragmentation that exists within each person can be ended.

K says he is using the word with caution, but how does one help? How does one show a person the truth of this? He recounts, ‘There is a tradition in India that one who is called the Maitreya Buddha took a vow that he would not become the ultimate Buddha until he had liberated other human beings too.’ He says, the tradition hasn’t changed anything. But human nature can change, when one gives one’s mind, heart and whole being to this enquiry.[40]

A succeeding dialogue with David Bohm is on death, but it begins with a discussion on animal instincts. To some people (for instance, K), insight is natural; why is it not natural to others? K says, ‘Are people like “X” who function differently, the privileged few, by some miracle, by some strange chance event?’ Bohm and K also discuss whether decay in the brain cells could be slowed down and if a person could live longer if there was no conflict. Bohm says people have been known to live for 150 years. K says, ‘What happens to a mind that has no conflict? What is that mind, what is the quality of that mind, which has no problem? You see, suppose such a mind lives in pure unpolluted air, having the right kind of food and so on, why can’t it live 200 years?’ When you see the whole movement of total energy, ‘That very perception must affect the brain.’ Normally, the brain has the concept of death, but when there is no movement of thought, the brain is still. Krishna further says, ‘You see, you have abolished death, which is a tremendously significant thing. And so I say, what is the brain, the mind, when there is no death. You follow? It has undergone a surgical operation.’[41]

Adding to the Discussion: David Shainberg

The mind and the brain had been discussed with the physicist David Bohm. But surely it was worthwhile understanding the viewpoint of a psychologist too? In a series of seven dialogues that took place at Brockwood Park in 1976, both David Shainberg and David Bohm were involved in discussions with Krishna. David Shainberg (1932–1993) was a psychoanalyst from New York. He became interested in Krishnamurti through his father and had first read him at the age of 18 or 19. In the field of psychoanalysis, his interest lay in Karen Horney's psychoanalytical theories and in those of Harold Kelman. He was deeply interested in Krishna's theories of fragmentation and wholeness, and saw the doctor– patient relationship as one of the 'observer and the observed'. Here we look at two of these dialogues, which provide an indication of what was discussed.

The discussions centre around the concept of the wholeness of life despite life actually being fragmented. Krishna asks whether one can know the fragments of different types of activity, business, social and others. Shainberg feels that when one is fragmented, there is no centre, but the others disagree. K points out that it is contradictions within us that make one aware of fragmentation. Conflict arises out of such fragmentation because of opposing aspects of desires and thoughts. The centre tries to bring the fragments together but is in itself a fragment. Does the centre exist before thought, or does thought create the centre? It is only if the fragments dissolve themselves that one can see the whole. Shainberg, as a psychoanalyst, traces fragmentation back to the child state and its attempts to separate from the mother. But to Krishna identifying with a nationality or religion is fragmentation. Does this exist because of a desire for biological and psychological security? K says that

identification with something leads to security, ‘To feel safe, secure, protected, I belong.’

Krishna posits an ideal way of living. ‘If there was no fragmentation, both historically, geographically, nationally, no nations, we would live perfectly safely. We would all be protected, you would all have food – you follow – all have houses. There would be no wars, you’d all be one. He is your brother, I am him, he is me. But this fragmentation prevents this from taking place.’ Knowledge leads to fragmentation, because one does not leave knowledge behind, instead bringing it into the present. K refers to Bronowski’s *Ascent of Man* and says that knowledge has a place in life, but the problem arises when through one’s knowledge, one presumes to understands the whole. Another problem is when one gets a psychological dependence on knowledge. The mind then is fragmented, and K says a fragmented mind cannot be intelligent. It seeks psychological security, and as he is talking with a psychologist, K laments that psychological security has been given more importance than biological security.[42]

Bohm wonders why psychological security is considered wrong, and K explains that it is because psychological security is related to belief. For instance, someone may believe in heaven, or a communist may believe everything will work out. Psychological security also comes from knowledge, position in society, respect and financial security. Shainberg talks about being a doctor and how that brings him psychological security – he has trained, he gets pleasure from his work, he helps people.

Further discussion focuses on how security in occupation amounts to fragmentation as they analyse how the brain jumps around when it is not occupied. There is a mechanical order in occupation. K says you move from one mechanical process to another when you get bored with it. Shainberg brings in the psychologist Piaget’s theory of assimilation,

accommodation, seeing what doesn't fit and then going on with it, and Bohm adds that the brain without occupation tends to be in disorder. Krishna concludes that disorder arises when there are mechanical processes going on, giving it security, and when these processes are disturbed, a sense of insecurity arises.[43] A rather strange part of their dialogue includes a demeaning conversation on women – and all three seem to agree. Both Bohm and Shainberg had educated and independent wives. Krishnamurti knew a large number of independent and successful women. Yet they had this dialogue indicating that ingrained patriarchal conditioning was difficult for them to overcome. It was not the first time that K had spoken like this about women.

Shainberg says that it is important for people to be occupied.

Krishna: Sir, a housewife is occupied. Remove that occupation she says, please …

Bohm: What shall I do?

Shainberg: We know this as a fact. Since we put electrical equipment into the houses the women are going crazy, they have nothing to do with their time.

Krishna: But no. The result of this is neglect of their children. Don't talk to me about it.[44]

Rupert Sheldrake and John Hidley

Krishna also held discussions with other scientists. In the 1980s, there were a series of dialogues between K, David Bohm, Rupert Sheldrake and John Hidley. The first conversation took place at Ojai on 16 April 1982. At that time, Rupert Sheldrake, a biologist, was working at the International Crops Research Institute in Hyderabad, India; John Hidley, a psychiatrist, had his private practice and was associated with the Krishnamurti School in Ojai. Sheldrake had put forward the theory that learning in some members of a species affects the species as a whole.

The dialogue begins with Krishna putting forward the hypothesis that disorder is the nature of the self – as seen earlier, one of his favourite topics. He asks whether psychologists have seen this as the source of all problems, but Hidley says that, on the contrary, they look at the need for an adequate, functioning self. Rupert Sheldrake widens the discussion by pointing out that animals and plants too have selves, and there are conflicts in the plant and animal worlds. There is disorder in the forces of nature, too. Bohm asks whether there really is disorder in nature, and if so, whether disorder in consciousness is different from that in nature. They do not reach a conclusion on this but agree that though physical suffering is inevitable, it is increased by psychological suffering. Krishna again shows his insensitivity towards women and his lack of knowledge of social circumstances when he says that women forget the pain of childbirth. If they did not do so, they wouldn't keep having children. 'In India, as you know, mothers have about seven or eight children. If they remembered the agony of it, they would never have children.' He does not seem to understand that in many cases the women have no choice. Sheldrake explains that we have inherited animal tendencies and conflicts. Conditioning, he points out, is deep in the biological nature. It is not possible, he says, to be free of all conditioning. Sheldrake also points out that all religions have explained the possibility of change. Within religious traditions, there are still people with an inner light. Krishna says there is no freedom if one is anchored in a religion, but Sheldrake disagrees and says that through religion one can go beyond its confines and have a vision. K insists that one should be free at the beginning. They also discuss security and dependence, and how there is no individual security.[45]

Bohm agrees with Sheldrake that animals may have conflict but believes that their memory of it is limited. They

may have psychological suffering, but it doesn't last long. He comments that, 'With man it's enormously expanded.' K focuses on people, not animals, and raises the possibility of never being psychologically hurt. They attempt to understand what a person is. Bohm says it is more than the sum total of one's experiences and thoughts. Sheldrake says there is a centre of consciousness in him, different from anyone else, or he would not be sitting there speaking. His particular combination of various components of his personality and experiences is what makes his consciousness different. K once again talks about the problem of 'becoming'. K's solution, often discussed by him, is that if one looks at a particular emotion with focus and depth, without trying to control it, it disappears, but Sheldrake disagrees. He says, for instance, if one wants to become non-violent by looking at violence, instead of controlling it, it is just another method of escaping from it. This divergence from his own thinking leads K to remark on himself, and how after one of his talks someone came up and told him he was stuck in a rut. So, he examined it and looked at it from all angles. Obviously, he was not convinced that comment had any truth. Sheldrake, disagreeing on another point too, says being part of a group is biological. Even bees kill other bees that come into their hives. He says communities work to protect and succour one another. This leaves Krishna unconvinced, and he returns to the same point of the insanity of identifying with a nation or religion.[46]

On why people want psychological security, Krishna's theory is that everyone feels lonely and isolated and therefore seeks psychological security. Does the problem of physical security spill over into the psychological field? Bohm describes a baby's need for security, but K comes back to the same point – the self, the ego, is unstable and seeks security by identifying with an idea or nation. He asks

if the content of our consciousness could be changed, whether there would still be a need for security.

Krishna says, ‘To be secure, which is really a disgusting idea, sorry … Personally I never thought about security.’ Again, he brings the conversation back to whether the self can be eliminated. Hidley suggests that there could be two selves in a person, one a self that is different from all this that can sort out the problems of normal consciousness, but K totally denies this possibility. Hidley says many would not agree, and K responds that is only because they haven’t gone into it deeply. Sheldrake remarks that there is a self that is separate from the worries, etc. But Krishna denies that too. To him there is only one self, and if one is gripped by an emotion such as fear, the fear is not different from ‘me’, the fear is ‘me’. But he differentiates between an instinctive response and a psychological sense of fear. K says if you see a rattle snake and you jump out of the way, that is a response, not fear.

But Sheldrake again goes into it, affirming that there is a self that is different from our normal consciousness. Krishna responds, ‘When there is a perception of that which is true, that very truth is sufficient, it is finished.’ There is a conflict with the ‘me’ and the ‘not me’ which has to be ended. Total attention ends it. If you are the experience, ‘there is no experience’. Sheldrake points out that one may have responsibilities, there may be financial insecurity and that leads to worry. K maintains that where there is attention, there is no worry because there is no centre, that is, no self.[47]

In the above discussion, we find that Sheldrake is not convinced and does not agree with Krishna’s views. We also need to remember that Krishna was always protected and cared for. Did this lead him to look at life differently from an ordinary person?

Among Other Dialogues

Many other dialogues and discussions took place over the years with eminent scientists, psychologists and scholars of religion. For instance, discussions took place on 29 and 30 April 1975 in New York with 25 psychotherapists, including 17 psychiatrists, four psychologists and four social workers. They belonged to different schools of thought including Freud, Horney, Sullivan and Rogers. The discussions were mainly on the process of a disturbed person getting better, while Krishna insisted no process was involved. Again, he distinguished between psychological fear and the physical response to something dangerous. The latter he called 'the intelligence of self-preservation'. He linked fear to thinking and to becoming and the fear of not becoming. He explained that fear and its branches arise when there is thought instead of action. Thought and becoming were at the root of mental disease. He said the organism that developed was different from the 'me', 'which is a product of thought as an avoidance of immediate action'.[48] Could there be an action that was not of time and thought? And could psychotherapists help others if they were not whole themselves? Not all agreed with him, but they felt his ideas were refreshing. It is difficult, though to see if this could ever work on a person with depression or psychosis, which could also have causes in the physical brain.

Among other interesting dialogues were those with Allan W. Anderson, Professor Emeritus of Religious Studies, San Diego State University. In 1974, notable dialogues took place between him and Krishna in San Diego. These included dialogues on meditation, which K again emphasized came about through watching and being aware of oneself. A series of 18 dialogues covering fear, desire, meditation, the sacred mind and such were published as *A Wholly Different Way of Living*. Anderson pointed out that Socrates regarded philosophy as concerned with wisdom,

but academic philosophers today do not look at the wisdom tradition. Anderson was struck by Krishna's quality of attention.[49] The dialogues were unplanned, yet as one goes through them, they reveal a certain order. Anderson also compares K's teaching with Lao Tzu's statement, 'Tao does nothing yet nothing is left undone.'

Among all the people with whom he held discussions, it was Bohm who could understand him best and came closest to aligning with Krishna's thought. He had been called K's 'right-hand man'. They were not personally close as Alan Naude or Mary Zimbalist had been, but their minds were aligned. What is interesting is that Bohm's brilliance was not appreciated as some saw his inputs as more profound than those of Krishna. Was he eclipsing K in these discussions? This was what people close to Krishna thought. They even feared that after K's death, Bohm would take on his mantle. Initially, therefore, the discussions of the 1970s between Bohm and Krishna were not published as planned. Mary Z records that it was Mary Lutyens who did not want the discussions published, as she felt Bohm was dominating the discussions. She records that though she and Scott Forbes liked them, Krishna too felt they should not be published.[50] However, according to Mark Lee, Mary Z was equally against them. In an interview, Mark said that Krishna never spoke disparagingly about Bohm, apart from saying that he was too dependent and not emotionally strong. But, 'There were efforts on the part of some people at Brockwood Park and Mary Zimbalist here in Ojai, to change the relationship between K and Bohm. Mary even went to the extent of having the number of words in a dialogue counted.'[51] When the number of words for each was counted, it was found that Bohm had used more words than K! Based on this, Mary Z said Bohm was dominating the discussions. Finally, when the dialogues were published, they were edited to reduce Bohm's role.

Bohm's biographer says that with his high abstract intellectualism, Bohm needed an anchor, someone to give him a normal life.[52] His wife Saral provided this to a large extent, and one can even compare her role with that of Mary Z's in K's life. Gradually he became immersed in K's teachings, and K invited him to travel with him, but Bohm turned him down. At times he experienced transformed states of consciousness, but he also had a propensity to depression. In 1980, Bohm had a major heart attack and after his heart surgery was in a weak state, physically and emotionally. K supported him at this time but gradually began to withdraw. Bohm at the same time was troubled by the cult status growing around Krishnamurti and the fact that no one seemed able to live in harmony, either at Brockwood or Ojai.[53] People around Krishna grew increasingly wary of Bohm, only because of his brilliance and K's praise of him. Not merely Mary Z and Mary Lutyens, but many others perhaps spoke to Krishna against him. In 1984, when Krishna and Bohm met in Ojai, Krishna launched an attack on him, telling him he was dependent, that they had talked together for so many years, but Bohm hadn't changed. Peat writes, 'As Krishnamurti confronted Bohm in a way that others later described as "brutal", the physicist was thrown into despair.'[54] He could not sleep, even thought of committing suicide, and was soon on anti-depressants. Bohm recovered after analysis and was even invited to give talks at Ojai after K's death.

But Krishnamurti continued to puzzle Bohm. Had Krishna constantly lived in a transformed state? Was he unique from the start? Why had nobody else been transformed? Was there something lacking in his message?[55] By 1989, Bohm's health was deteriorating, and by 1991, he was again deeply depressed. Also, when he read the newly published book titled *Lives in the Shadow* about K's relationship with Rosalind, he was shocked. It would seem that Krishna had

spoken to Bohm about the importance of celibacy. Again, Bohm recovered to some extent, but he collapsed inside a taxi on 27 October 1992 and did not recover.

David Shainberg who had also had numerous discussions with Krishna was critical of him. Mary Z in her diary of 1983 recalls that he told some people that K had nothing new to say and should stop speaking, and also told ‘slanderous lies’ about him.[56] David died in December 1993 of pulmonary fibrosis at the age of 61. In 1981, he withdrew from his practice and began painting in expressionistic style, and his work was displayed in several galleries.

Rupert Sheldrake (born 1942), who had made important contributions to the discussions, pursued his own ideas further, and his many books indicate that he was not influenced by Krishnamurti. He believed scientists had closed minds, refusing to accept that there was anything beyond the world of matter. Interestingly, Sheldrake had also been influenced by Henri Bergson, the philosopher that K too had read in his youth. In his books, Sheldrake brings forth the concept of an inherent memory in nature through ‘morphic resonance’. Among his many other books are *The Science Delusion* and *The Physics of Angels: Exploring the Realm Where Science and Spirit Meet*, that he co-authored with Richard Fox, a theologian.[57]

Krishna is now long dead, but quantum scientists continue to come up with theories that parallel his teachings. Here we just touch upon one recent book in this field, but there is much more to explore. Many quantum physicists agree that time does not exist, at least not in the way we view it. The physicist Carlo Rovelli’s book, *The Order of Time*, explains the different aspects of time, and even of physical objects, and projects similar ideas on thought and memory. Time, he says, is just a perspective, a convenient way to view the world. In fact, there are no things either, only events. What you see as a stone is something in flux, not static,

something that constantly undergoes change. And so it is with everything. He says, ‘In the elementary grammar of the world, there is neither space nor time – only processes that transform physical quantities.’ The world seems to move from past to present only because of the way we view it. ‘Time is ignorance,’ says Rovelli. Time zones had been defined in the twentieth century, he says, but this was a business decision to enable travel, coordination and so on. It was not a fact of the universe. Time, he says, is a story we tell ourselves. It is the way our brains, which consist of memory and foresight, interact with the world. This also gives us our sense of self. Without memory and an expectation of things to come, we would not know who we are.[58]

The essential truth of Krishnamurti’s teachings is thus revealed through science. However, though Krishna’s ideas are extremely valuable, they should not be taken as absolute.

While accepting their value, certain questions can still be asked. Alan Hunter, for instance, who wrote his thesis on Krishnamurti as a teacher and educator, provides some criticisms. ‘He often exaggerated and commonly used generalizations without sufficient qualifications. He tended to make statements about the brain and the mind, for example, without any apparent basis in neurophysiology. He paid little attention to epistemology and many of his statements were assertive rather than reasoned. Other weaknesses were his use of metaphors taken from technology (eg, ‘the brain is a computer’) and his adoption of concepts from various schools of thought (eg, his use of the concept of conditioning from behaviourist psychology, without careful attention to their limitations.) Much of his work is designed to elicit a response from the audience by the use of emotive language, images, rhetorical devices and repetition.’[59]

Krishna’s dialogues are of immense importance as through these he touches new depths and heights. Yet one should not blindly dismiss other perspectives as he himself did not want people to follow him but to question and explore the truth for themselves.

CHAPTER 10

On Education: To Flower in Goodness

Krishna's teachings and his philosophical dialogues and discussions with some of the best minds from around the world need to be digested, thought over and applied to one's life to see actual change. But Krishna's passion was education, and in this area, he provided more practical inputs and guidance. Visiting the University of California, Berkeley, in San Francisco in1922, Krishna was impressed by the openness of interactions between men and women and the lack of division based on class and colour. (Though, of course, there were immense divisions in American society then that he doesn't seem to have been aware of.) Despite being impressed, he felt that the university culture did not have an ideal scholastic atmosphere. In a letter to Lady Emily, describing this visit, he wrote: 'Oh for such a university to be transplanted to India with our professor(s) for whom religion is as important, if not greater, as education.'[1] Krishna's interest in education dates back to an even earlier time when he wrote *Education as Service* in 1912. He himself had had negative experiences in school, but was inspired by those who taught him later, as well as by observing George Arundale and the friendliness and ease with which he related to his students at the Hindu College. Mrs Besant too was an educationist and had started several educational institutions. The Theosophical Educational Trust (TET), founded in 1913, was an umbrella body for these. Krishna's own educational ideas did not fully develop until later, but both he and Annie Besant wanted to found educational institutions that would be associated with him. In the mid- and late-1920s, land was bought for this purpose

near his birthplace in Madanapalle and Benares as well as at Ojai in California. The Rishi Valley School was founded near Madanapalle by 1931, and the Rajghat School at Varanasi in 1934. The land in Ojai was used for the Happy Valley School, opened only in 1946 and not closely associated with Krishnamurti. Later, more schools were founded in India, and one each in the UK and California in the US.

When Krishna began speaking independently, Mrs Besant wanted to hand over all educational institutions to him and to create a new trust for that purpose. The Rishi Valley Trust (RVT) was formed on the 22 February 1928. Among its objectives were 'the promotion of humanitarian activities of all kinds and the provision of spiritual instruction in all possible ways', along with the establishment of educational institutions. After Krishna left the Theosophical Society, a dispute started between the TET and the RVT. Some former TET members challenged the legality of the takeover by the RVT. The case went to court, but was finally settled amicably with the RVT getting Rishi Valley, Rajghat and the Damodar Gardens (Madras), and other institutions remaining with the TET.

A university was never established, but Krishna focused on schools. Young children would perhaps be less conditioned and would, he hoped, graduate from the schools as different and unique human beings without identifying with caste, religion and nation, without being competitive and ambitious, and containing within themselves an inherent goodness.

After his very early *Education and Service*, Krishna did not write any more books specifically on education until the 1950s, but he had said quite a lot about it in his talks. Some aspects of what he had said, along with additional material, was later put together in books dealing with education. Among Krishnamurti's works that deal specifically with education are *Education and the Significance of Life*, *Krishnamurti on Education*, *Life Ahead*, *The Beginnings of*

Learning, *Letters to the Schools* and *Insights into Education*. The first was published in 1953, while the second is based on discussions and talks held mainly at Rishi Valley between 1961 and 1962. *Life Ahead* (1963) consists of short talks and replies to questions from students and teachers. *Letters to the Schools* contain his advice and messages to the schools that he began writing in 1978. Other discussions on education also took place in schools and at other venues. *The Beginnings of Learning*, published in 1975, consists of discussions that mainly took place in Brockwood. *Insights into Education* is a more recent book that puts together aspects of K's talks and writings under topics that are significant for education. It looks at diverse topics such as the purpose of life, educational aims, the role of the educator as well as general topics relating to thought, memory, knowledge, death, sorrow and loneliness.

However, not merely these, but all of Krishnamurti's talks, lectures and writings are relevant to education. Whether within an educational institution or outside it, Krishnamurti wanted to bring about 'a new human being' with a 'revolutionary mind'. Revolt, according to K, is of two kinds. There is violent revolt, which is mere reaction, and there is 'intelligent revolt', which is not reaction and arises through self-knowledge.[2] The function of education is to create 'human beings who are integrated and therefore intelligent'.[3] Great intelligence is required to discover what is true. 'Intelligence … is not book knowledge … You may read many philosophies and yet not know the bliss of thinking that can exist only when the mind and heart begin to free themselves from conflict through constant awareness. Then only is there the ecstasy of that which is true.'[4] It is sometimes presumed that Krishna was totally against the acquisition of knowledge. This is not entirely true – what he wanted was that knowledge should have a place in life but should not dominate it. He wanted every

child to be academically and technologically proficient and, simultaneously, to develop other aspects of humanity and goodness.[5]

At the same time, Krishna did speak against knowledge. At Rajghat,[6] he talks about fear and says, ‘Is not fear also responsible for the accumulation of knowledge?’ He says that by building up knowledge, we take refuge in it and feel that without it we would be lost. He says that knowledge is essential to earn a livelihood, but it is not necessary to find god or to know oneself. Knowledge nourishes the ego, ‘For the ego cannot be without some form of parasitical dependence. The scientist uses his knowledge to feed his vanity, to feel that he is somebody; so does the pundit; so does the teacher; so do the parents; so do the gurus – they all want to be somebody in this world.’ He adds that knowledge without love is destructive.

The primary aim of a school therefore would seem to be to create a good human being. Knowledge may be required to function in the world, but this was a secondary aim.

At a meeting in 1932, Krishna resigned from the presidentship of the RVT as he ‘did not want to be connected with any organization’. At the same meeting, a statement was made that, ‘Krishnamurti is as keenly interested in all the educational experiments and will do all he can to assist with suggestions, advice and sympathy.’ C. Jinarajadasa reflected the feelings of other members when he said that Krishnamurti was introducing a new policy to develop the character of children, but it was still not clearly formulated. In a book on Krishnamurti’s message, he added that while Theosophists accepted the new aspects of Krishnamurti’s teachings, the old need not be entirely given up.’[7]

Krishna’s two early schools at Rishi Valley and Rajghat did not teach religion. They did, however, imbibe the Theosophical approach of the equality of all religions.

Following Annie Besant, most Indian Theosophists were nationalists when the British ruled India. Krishna, however, spoke against both nationalism and religion; in fact, he connected the two. His choice of words indicates that in these early days, he was also influenced by Marxist ideas. He said, ‘As beliefs grow into religions, so possessions grow into the expression of nationality. As beliefs separate people, condition people, keep them apart, so possessiveness expressing itself as class consciousness and growing into nationality, keeps people apart. That is all nationality is based on the exploitation of the majority by the few for their own benefit, through the means of production. That nationality, through the instrument of patriotism, is a means of war.’[8] Despite this, elements of nationalism did exist in the pre-independence phase of the two schools in India.

Though perhaps unformulated, K spoke a lot about education, even in the 1930s. Speaking at Adyar in 1933, he said, ‘Suppose for instance that I am a teacher in a school. If I try to mould the pupil’s intelligence towards a particular intelligence, then it is no longer intelligence. How the pupil shall employ his intelligence is his own affair. If he is intelligent, he will act truly, because he is not acting from motives of gain, of reward, of enticement, of power.’[9]

But could this be conveyed to a young child? One could ask at what age this intelligence could be awakened.

There were some areas, though, which were more feasible to put into practice. Firstly, there was the choice of land which K wanted should be one of great natural beauty, away from the town area. The lands chosen and bought for both Rishi Valley and Rajghat had this quality. However, as his ideas on education were not yet clear up to the 1940s, these two, his only existing schools at the time, functioned in their own way.

In the later years, he spoke in Rishi Valley about the importance of appreciating the beauty of the valley. He seemed to believe that if they could actually look at and feel this beauty, they would have a different approach to life outside. He said, 'If you now begin to think, to observe, to learn for yourself by watching, listening to everything that is happening around you, you will grow up to be a different human being – one who cares, who has affection, who loves people … So look at nature, at the tamarind tree, the mango tree in bloom, and listen to the birds early in the morning and late in the evening. See the clear sky, the stars, how marvellously the sun sets behind those hills. See all the colours, the light on the leaves, the beauty of the land, the rich earth. Then having seen that and seen also what the world is, with all its brutality, violence, ugliness, what are you going to do?'[10] One may again question what age the child should be to understand the brutality and ugliness of the world. He or she could still be living in innocence of it, particularly in those times.[11]

Next, Krishna wanted his schools to be small. Only a small school could help in bringing about an integrated person. If the school was worthwhile, somehow finances and help would be found to sustain it. A school successful in a worldly sense was likely to be a failure as an educational centre.[12] Here again, there was an idealism that did not work in practice. Finances often could not be found for worthwhile schools, which even contributed to their closure. At the same time, Krishna warned against living in a kind of cocoon, unaware of the outer world. Even while living in this small school in beautiful surroundings, one should be aware of 'the ever-increasing conflict, destruction and misery. The world is not separate from us.'[13]

In some schools, K also commented on the design and structure of buildings. He wanted these to be pleasing and

aesthetic, but he did not have much say in the design of the early schools.

The teacher obviously had the greatest role in the school. He wrote, ‘Teachers in a school of this kind should come together voluntarily without being persuaded or chosen; for voluntary freedom from worldliness is the only right foundation for a true educational centre.’[14] If it was not possible for all, there should at least be a core group of teachers of this kind, a nucleus.

A school should not be run with authority, and the teachers should not be dominated by the principal. ‘In a group of true educators, the problem of authority will never arise.’[15] This is because those dedicated to education in the true sense would not need to be told anything. They would see for themselves what was required and make necessary adjustments. But the teacher should be sure of his vocation, or it would not work out. Also, he felt, the teacher should not regard teaching as a source of livelihood, or that would be an exploitation of the children.[16] The true teacher, in fact, had to have extraordinary and exceptional qualities, nothing less than a guru in the real sense. He said, ‘An educator is not merely a giver of information, he is one who points the way to wisdom, to truth.’[17] With such an educator, who was inwardly rich and asked nothing for himself, authority would not be required and the right kind of education would flow naturally. K also did not want a professional teacher, a specialist, or acquiring and imparting knowledge would replace love. The teacher should study and understand each student, using love and patience. First, of course, the teacher should have understood his/her conditioning and be free from it. Love and goodness could flower only in individual freedom, hence the teacher should be able to help each individual to observe and understand his own self-projected values, to understand himself in relation to all things, and to realize that it was his craving for self-

fulfillment that brought conflict and sorrow.[18] But the teacher should not neglect academics or technical education; there should be excellence in all spheres. At the same time, the child should be aware of the whole, to be integrated, to have love and right relationships. Obviously, there could not be any fixed method followed, nor any ideology.

Such teachers were certainly difficult to find. A lot of literature already existed on schools and education. Conventional schools helped students to conform, fit into society, get a good job and follow conventional lives. On the other side, there were progressive and experimental schools that embodied ideas closer to Krishna's thinking. However, perhaps even they did not seek to transform the whole world by transforming the individual. Krishna believed there was no method to awaken 'intelligence' in the child, but with the right atmosphere, through observation of the self and of the world, the child could reach an understanding of the whole. Then there would be order, through freedom from the self, not from any outwardly imposed discipline. It would come through the understanding of true values. Discovering its true vocation, every activity the child undertook would be self-fulfilling, performed out of a love for it, not out of any compulsion. The child would have love, intelligence and creativity and 'that state of happiness which comes when there is an absence of the self'.[19]

Over the years, Krishna continued to speak about the importance of right education. In 'Educating the Educator', K points out how education has failed and asks the significant question – what is the purpose of life, what is the purpose of education? Parents and teachers have to be educated first.[20]

Speaking at Rishi Valley in 1961–62, he says, 'We must be very clear in ourselves what we want, clear what a human being must be – the total human being, not just the

technological human being. If we concentrate very much on examinations, on making the child clever, proficient in acquiring knowledge, while we neglect the other side, then the child will grow up into a one-sided human being.'[21] By the time the child left school, he should be established in goodness, inwardly and outwardly. K also wants the child to be extraordinarily sensitive. 'Sensitivity is intelligence, it doesn't come from books. If you spend 40 years learning mathematics, but cannot look at the blue sky, you are dead. If you are sensitive, which is the highest quality of intelligence, then you can look at those flowers and also study mathematics. How are you and I, as a community of teachers, going to create that movement of sensitivity in the child?'[22] The student, he says, must be free, but freedom is not about doing what one likes. Freedom implies order, giving one's heart to something. 'Because you are free and understand freedom, you will be punctual in your class, and from freedom you will talk to the student and not from an idea.' When the teacher is free and orderly, it is automatically conveyed to the student.[23] Like many other progressive educators, he is against reward and punishment. Seeing that these are destructive, the teacher does not use them. The teacher, being self-disciplined, communicates this non-verbally to the student.

Krishna remains against all forms of authority. He says, 'To me authority is terrible, destructive. The quality of authority is tyrannical – the authority of the priest, the policeman, the authority of law. Those are all outward authorities. There is also the authority of knowledge, of one's own dignity, of one's own experiences, which dictates certain attitudes to life.'[24] But without using authority, one still has to take care of every aspect of the child's life, his/her clothes, food, way of talking and walking, and even of playing games. The latter should be for fun and not out of a sense of competition. K says, 'One must have discipline in a school.

Now can you bring about discipline without exercising authority? Children must come to meals regularly, not talk incessantly at meal time, everything must be in proportion, in freedom and affection there must be a certain non-authoritarian awakening of self-respect. To give knowledge which does not become an end in itself and to educate the mind to have a long vision, a wide comprehension of life, is not possible if education is based on authority.'[25]

Krishna says his aim is to keep the mind alive, to awaken the mind. It cannot be done by stuffing it with knowledge. To be alive, it has to move beyond time. 'The mind functions in time and the mind is the result of time. In that state the mind can only give information. Such a mind is limited. But a mind that is not functioning, thinking in terms of time, though it uses time, will quicken the mind of another and therefore knowledge will not destroy. You see such a mind is in a state of learning, not acquiring. Therefore, it is everlastingly alive. Such a mind is young.'[26] One has to have a mind in which experiences and sensations leave no mark, no residue.

Both in education and in other spheres of life, K is against competition and comparison. 'It is only the mind that is in a state in which it is not comparing, that it can establish a foundation from which it can start to learn in the true sense of the word.'[27] He adds, 'You are teachers; a new generation is coming into your hands. Do you want them to continue in the same way? If you feel that this society in which we have grown up is a rotten thing, how will you help the student to create a new quality of mind, in which the monstrosity of competition has no part? What are the steps you will take day after day to see that the child is not drowned, swallowed up by society?'[28] Also important is that the child should have no fear; fear should totally be eradicated. But for this, one has to understand how fear is created. 'Society is doing everything to inculcate fear by laying down

standards, religious ideals, class distinctions, ideas of success, the sense of the inferior and the superior, the rich man and the poor man. Society is doing everything possible to breed distorted values.'[29] But fear should not be looked at in isolation. 'There must be an approach which will give one a total comprehension, a total feeling with which one can approach each problem. Can I capture the whole meaning of something, of love, fear, religion, that extraordinary feeling of immensity, of beauty, and then approach each problem individually? … Can you grasp the feeling, the significance, the beauty of the whole tree and then look at the branch? Such an observation will have tremendous significance.'[30]

Krishna believed it is necessary to end thought. But for that, 'I have to understand thought completely, deep down in me. I have to examine every thought … the moment I pursue every thought to the root, to the end completely, I will see that thought ends by itself.'[31] Thought is memory, therefore memory and the residue of experience also ends. It is only when one has experienced something fully that the experience leaves no mark. 'That requires tremendous attention, not attention only to the trees and birds, but inward attention to see that every thought is understood … As you go into a particular thought, you are beginning to understand the instrument which is examining that thought. Then what is important is not the thought but the observer who is examining the thought … If you have not examined your thinking, the mechanism of thinking, to convey the sense of enquiry to the student is impossible. But if you have done it yourself, you are bound to create the atmosphere. And I feel, that atmosphere, that attention, is the essential quality of teaching and learning.'[32] Instead of suppressing thoughts and feelings, or having some ideal and trying to reach it, it was important to see things as they are. K believed feelings should be given the 'freedom to

flower’. Just as flowers bloom and then wither, so is it with feelings. For instance, if frustration is allowed to flower, if it is fully understood, it would end. ‘If I am a liar I can try to stop lying which is what people generally do. But can I allow that lie to flower and die? Can I refuse to say it is right or wrong, good or bad? Can I see what is behind the lie? I can only find out spontaneously why I lie if there is freedom to find out. In the same way, in order not to be a prisoner of little things, can I find out why I am a prisoner? I want that fact to flower. I want it to grow and to expand so that it withers and dies without my touching it.’ Nothing should be suppressed, whether good or bad. Everything has to be looked at fully, then it burns itself out.[33]

As time passed, Krishna continued to make radical statements about education. Mark Lee records some of K’s statements in the context of the Oak Grove School, which he had also made when visiting other schools. K’s focus was always on developing what he referred to as ‘a religious mind’. Nothing else was important, neither working together nor cooperation and togetherness, or knowledge. In fact, he said ‘Knowledge is the greatest impediment to the transformation of the mind’. He also focused on getting rid of the ‘me’ or the sense of individual identity and did not want the child to learn to concentrate. Concentration created division and conflict in the mind, one aspect trying to control another.[34]

Similar statements are also made in his ‘Letters to the Schools’, which he began writing in September 1978. In these, he reiterated that the schools were not founded to provide academic success and good careers, but this did not mean that students would be academically inferior. ‘On the contrary, with the flowering of the teacher as well as the student, career and profession will take their right place.’ He goes on to say that in the letters he would deal with goodness, freedom and the flowering of the mind in

different ways. He makes many profound statements in these, for example: ‘Earning a livelihood is the denial of living’, or ‘God is disorder’, but each statement should be looked at in the context of the explanation he provided. For instance, he explains why attention is better than concentration. ‘Concentration is the process of resistance.’ It involves focusing on one thing and blocking out everything else. ‘This resistance will inevitably bring about the limitation of the brain, which is our conditioning. To perceive this whole movement with sensitivity is to move into a different area – which is to be attentive.’[35] In another letter, he writes: ‘A school is a place of learning, and so it is sacred. The temples, churches and mosques are not sacred for they have stopped learning.’[36] Going through these letters provides a very clear idea of what a school should be and how it should function.

As pointed out earlier, the main aim, often repeated, was that through his schools, Krishna wanted to create a new type of person. ‘It is our intention’, said Krishnamurti, ‘in places like Rishi Valley in the south, and Rajghat in the north, to create an environment where one can bring about, if it is at all possible, a new human being….’[37] Though he never acknowledged it, does this concept of a ‘new human being’ have a connection with the new emerging sub-races, the theory put forward by Theosophy? (see Chapter 1). There does seem to be some similarity.

Krishna did not acknowledge or look at other theories on education, though he perhaps unconsciously may have incorporated some of the Theosophical educational philosophy. Until the 1950s, K’s educational contributions to Rajghat and Rishi Valley were limited. Even after this, K’s educational theories were to some extent similar to the progressives of those times – Pestalozzi, Froebel, Montessori, Steiner and the Theosophists themselves. Progressive education emphasised hands-on experience and

personalized learning, the aim being holistic development, which was not purely academic. John Locke, and particularly Jean Jacque Rousseau with his work *Emile*, laid the foundation for this type of education, later continued and expanded on by several others. In fact, the tradition of a spiritual component in education can be traced back to Plato or even to the Indian gurukuls. Krishna's educational ideas have been compared with those put forward by Bertrand Russell in *Education and the Social Order*. Alan Hunter points out that through Theosophy, K came in touch with educational and psychological thought in Europe during and after the First World War. Theosophical educational philosophy was linked to the New Education Movement, which developed from European romanticism, Sigmund Freud and some aspects of eastern religions.[38] Krishna has a lyrical view of nature, reminiscent of the English Romantic poets and Rousseau. His concept of a free or liberated individual in contrast to a corrupt society is also Rousseauian. At the same time, his critique of organized religion stems from European rationalism. But beyond this background, Krishna has individual ideas, as the school he conceived has a different type of freedom, a freedom internalized to create a highly ordered and disciplined way of life. Order is not to be imposed by authority but through the student's own understanding.

Academic excellence, while encouraged, is not the primary focus of Krishnamurti schools. In these schools, a certain amount of freedom and creativity are provided, but are youngsters capable of making valid choices, and understanding the order and discipline that arises from within? This is often not the case. Young people form part of a consumer society with pressure from peer groups, while access to new media creates an onslaught of information. If not influenced by teachers and parents, it is this, often undesirable influence that prevails. Many are not able to

find or adhere to true values. Krishnamurti schools do not look at educational psychology or have psychological counsellors to whom students can turn to with their problems. Most teachers are available to listen to students' problems, but their attitudes and approaches may not be correct. If teachers are not themselves transformed, can they transform a student?

How do adolescents arrive at a value system? A lot has been written on this, though Krishna was not concerned with these theories. After K died, the changes in the world accompanied by access to social media and video games have brought in new challenges. How does one nurture a young person's growth and values? M. Grimmitt, in his exploration of educational philosophy, feels certain topics should be discussed and reflected upon: peace, evil, violence, anxiety, compassion, meaning, suffering, family conflicts, reconciliations, accidents, death, scandals, rivalries, poverty, crime and religious wars.[39] To this list one could add fear, bullying, competition and drugs. Personal autonomy should also be discussed. There could be a psychological perspective, but for Krishna enquiry refers to ultimate questions. If total transformation is only partial, should other theories be examined?

Many educators have written about education without fear, and without reward and punishment. In this context, in the early years of the Rishi Valley School, the first principal Subba Rao was inspired by Madam Montessori's ideas. One of the most brilliant books on the subject is by Alfie Kohn, titled *Punished by Rewards*. The book contains an excellent chapter, 'Good Kids without Goodies', where he provides practical solutions to common problems that arise while dealing with children. As he points out, structures and limits are important, and sometimes the adult has to prevent a child from doing something, but 'it seems reasonable to propose that parents and teachers try to use the least

coercive strategy necessary to achieve a reasonable end'.[40] In general, K did not provide practical methods or advice to deal with the day-to-day problems that arise in a school. But he did address certain issues that came up when he was present at a school. And often in such instances, it would seem he acted contrary to his own philosophy.

A criticism made about Krishna is that he did not concern himself with social problems. The sociologist Parekh,[41] says, 'The inhuman conditions under which millions of Indians lived never dominated his consciousness … a spirituality that opens up all the senses to the beauty of a flower but dulls them to the desperate cry of the poor … leaves a good deal to be desired … I never got over the feeling that his teaching lacked moral passion and depth.' However, as will be seen in the next chapter, this is not entirely correct. Hunter too asks the question,[42] 'is the concept of transformation merely an excuse for self-indulgence and social irresponsibility?' But K sought change through individual transformation and education.

Hunter[43] puts forward two points – if pupils cannot subject the worldview presented to them to rational criticism, it represents a threat to their personal integrity and future development as a mature adult. One then has to ask the question: If schools convey not only education but a particular philosophy, is this indoctrination? Krishnamurti schools have an ideology that goes against nationalism and formal religion. They are strictly vegetarian and frown upon meat, alcohol, smoking and drugs, none of which are allowed on campus, neither for teachers and administrative staff, nor for students. These may all be positive things, but could one call it indoctrination?

Here again, the dichotomy arises through the interpretation of the word 'freedom'. True freedom, according to K, is 'choiceless', it is to align oneself with the ultimate truth through which certain ways of life become

universal. But were the schools aligned with this? Isn’t there an element of authority and compulsion in prescribing a certain diet and way of life? In practice, is it possible to create a new human being?

As Krishna was faced with problems in the world, he became increasingly passionate about education. Speaking at Saanen in 1974, he said: ‘There is so much violence everywhere, and is this why the younger generation, seeing how their elders have not brought peace to the world, feel they must be violent too?’ He talked of competition and violence in the world and the need to create a different kind of school. ‘We, the speaker and some others, are doing this; we want to do this, we are burning with it. It is our responsibility to carry this out and not just talk and talk endlessly and do nothing.’[44]

The importance of Krishnamurti in bringing about a new kind of education is gradually being realized. It is significant that in 2018, Oxford University Press began its series on Education and Society in South Asia, with a collection of essays on Krishnamurti.[45]

CHAPTER 11

The Krishnamurti Schools: Experiments in Education

Krishnamurti schools seek to educate children in a different way, with freedom and integrity, with a view to create transformed individuals who, by their very existence, would transform society. Here, after a brief overview of the schools, we look at some of the practical experiments in the schools.

Krishnamurti Schools in India

The Rishi Valley School: The Rishi Valley School, part of the Rishi Valley Educational Centre, is located in Chittoor District, Andhra Pradesh, near Krishnamurti's birthplace Madanapalle. It is a co-educational residential school with about 350 students and 50 staff, set in a serene valley, and is the oldest of all the Krishnamurti schools. It was founded in September 1931, but its origins date back to an earlier Theosophical school in Madras, popularly known as the 'Guindy School' because of its location. The Rishi Valley School admits students from class IV to XII and is a member of the Indian Public Schools' Conference. Students in classes X and XII sit for the ICSE (Indian Certificate of Secondary Education) and ISC (Indian School Certificate) examinations, usually emerging with excellent results. The school's website says:[1] 'While developing the students' intellectual faculties there is a conscious effort towards creating a wider awareness of the world and giving space for the development of the aesthetic, moral and emotional dimensions. Our hope is that the students passing out from

Rishi Valley School would grow into self-aware, sensitive and responsible human beings, who remain life-long learners.'

Despite providing excellent facilities for sports and games, in keeping with Krishnamurti's principles on not encouraging competition, the school does not take part in any inter-school competitive games.

The Education Centre also runs a number of rural schools in the nearby villages.

With the greening of the environment, more than 200 bird species have been identified in the area, and in July 1991, it was recognized as a bird preserve. In 1991, an Institute of Bird Studies and Natural History was established on the campus.

Rishi Valley also has a study centre equipped with a library and facilities to study Krishnamurti's teachings.

The Rajghat Besant School: Located in Varanasi (also known as Benares), it is a co-educational residential school from classes IV to XII, with about 350 students and a teacher–student ratio of 1:7. The school is affiliated to the CBSE Board which has more rules and restrictions compared to the ISC followed by Rishi Valley. As its website says:[2] 'CBSE has recently mandated an examination-based assessment approach for classes 6–8.' Situated in a beautiful environment near the river Ganga, the school also provides various extra-curricular activities, sports and games, and work experience. The Montessori section of this school was opened in 1934, and the school was then gradually built up to its current capacity.

The school is part of the Rajghat Educational Centre, which includes the Vasanta College for Women, a Krishnamurti study centre, an agricultural college and other rural units.

The Vasanta College for Women was initially a Theosophical institute started by Annie Besant in 1913 and located in the Theosophical Society campus in Benares.

Later it came under the Krishnamurti Foundation and was moved to Rajghat in 1954. There were not many avenues open for higher education for women when Annie Besant started the college. She said, ‘Educational advance among women is the only means to social reform.’

The study centre has a good library and organizes retreats for quiet study.

Three more schools were founded in India before Krishnamurti died, and two more after his death.

The School-KFI: This is a day-boarding, co-educational school in Chennai with around 350 students. It was founded in 1973, first located at Poes Garden and later moved to Damodar Gardens of the Theosophical Society, and recently to a new campus at Thazhambut, Chennai. Mrs Padma Santhanam was involved with the school from its inception, until she died in 2006.[3] It was K who suggested the name ‘The School’. He also remarked that each school would grow and flower in a different way. The new structure is recognized as a green school by the Indian Green Building Council, that is, one that is in harmony with the environment. Many buildings were constructed around existing trees.[4]

The Valley School: In 1975, land was gifted by an industrialist to KFI, located about 17 km from Bangalore (now Bengaluru) and the nucleus of a school was started in 1978. In 2019, the school had approximately 360 students with classes from I to XII. The school can be identified as more experimental in nature than the established schools at Rajghat and Rishi Valley, though Rishi Valley had gone through an experimental stage in the 1950s. The Valley School prepares its students for the ICSE and ISC examinations. Originally, the school owned 120 acres of land, but 17 acres of wooded area was taken over by the forest department in 2008. The main school buildings stand

to the east of the campus, while residential and other buildings are located in the west. An art village, situated in the west, was also taken over by the forest department.[5]

It is a day school, but because of its distance from the city, boarding is also provided as an option. About 115 species of birds, 15 species of mammals and 20 species of snakes have been identified on the campus. Students are taught to live a peaceful life in harmony with nature.

The Valley School later started the Kaigal Education and Environment Programme in 2002. Based in Kaigal village on the outskirts of a wildlife sanctuary, it has an education and training centre for the local people, as well as a seed bank and resources for afforestation, along with a self-help group to aid employment. The first primary schools were started in this area in 2004, and subsequently more schools were added.[6]

The Sahyadri School: This was opened in September 1995.[7] Krishna had visited Pune a few times and expressed the desire for a school in the western region of the country. The dream came true in the centenary year of his birth, mainly through the efforts of Achyut Patwardhan. The school begins with class IV and is up to class X, when students take the ICSE exam. It has about 280 students.

Paathashala: This is located in Elimichampet village, 80 km from Chennai. It opened in 2010 and now has 120 students from classes V-XII.[8]

Bal Anand: A school for street children in Mumbai, this was opened by Nandini Mehta in 1954.

The school in England

Brockwood Park School in Hampshire opened in 1969.[9] The aim of Brockwood Park was both to be a school and a centre

for Krishna's teachings. The plan was to have a school in Europe. Switzerland and France were thought of, but finally England was chosen. After acquiring the land along with a few buildings in 1969, the school opened the same year with Dorothy Simmons as principal.

It was to be 'a meeting place where responsible, free, dedicated and serious human beings can come to discover for themselves what it is to live intelligently, and then go out into the world and transform themselves and others'.[10] The main building was originally a Georgian mansion, and Brockwood is located in a rural setting. There are 40 acres of land, with buildings, flowers, fields and a vegetable garden. It is extremely well cared for, and managed through donations and fees. Initially students over the age of 10 were admitted, but this was later modified and students aged between 14 and 19 are now admitted. There are about 70 students who come from all over the world, including the USA and different parts of Asia.

For a long time, a need was felt for a school for children of staff members, and in 1998, the Inwoods Small School was set up for young children.

A study centre was started in 1987.

The school in the USA

The Oak Grove School, in Ojai, California, is a progressive day and boarding school from pre-kindergarten to XIIth grade. Located in a 150-acre wooded campus, it was started in 1974.[11] It states that its mission is 'to assist students in developing those qualities of mind, heart and body that will enable them to function with excellence, care and responsibility in the modern world'.

Educational Experiments: 1930–1950

After looking at some of the educational experiments in the schools, we will try to assess the impact of Krishna's educational ideas. A large amount of material is available for the study of Rishi Valley School.[12] Initially, the idea was to build a world university, and land was bought near Krishnamurti's birthplace of Madanapalle from 1926 onwards. The location chosen was Thettu Loya, a basin between two hill ranges. The Theosophists renamed all the hills and rocky outcrops in the area, but only the name Rishi Valley, and Rishi Konda for one of the hills, survived. The Guindy School, as it was popularly known because of its location in the Guindy area of Madras, had been started in 1917 as one of the 'National Schools', in a National Education Movement, pioneered by Annie Besant and others and later came under the Theosophical Education Trust. It was called the National Theosophical School, which from being a boys' only school became co-educational in 1923. In November/December 1930, a tremendous cyclone blew through the cottages at the Guindy School and caused much destruction. Krishnamurti happened to be in Madras at that time for the Theosophical Society Convention. He met Subba Rao, the principal of the school, and together they decided it would be best to make the move to Rishi Valley. In the meantime, the school would function in the few cottages that were still standing and in the buildings in the Damodar/Besant Gardens nearby. After the decision to move the Guindy School, many Theosophists, including well-qualified engineers, provided selfless and voluntary service to enable this to happen. Sufficient though very basic structures were ready to move the Guindy School along with its furniture, books and various equipment to Rishi Valley by September 1931. Approximately 95 students and several teachers also moved. The Guindy School had dropped its overt Theosophical connections and was now associated with Krishnamurti. The name had changed, and it was

simply known as ‘The School’, Rishi Valley. Between 1931 and 1948, more land was acquired, bringing the total to approximately 280 acres. The area belonging to the school was not all contiguous. In between, pockets of land still belonged to various villagers. As seen earlier, G.V. Subba Rao (1890–1986) had been the principal right from the inception of the school in 1917. Up to 1941, it was he who mainly gave the school its direction and made it what it was. He had been a dedicated Theosophist. Having met Annie Besant, he was devoted to her and her ideals and had a double MA in economics and maths. Subba Rao had also been a member of the Order of Brothers of Service, a Theosophical organization, the ideals of which were ‘renunciation and service’. Though he was later influenced by Krishnamurti, these Theosophical ideals remained with him throughout his life.

In Rishi Valley, Subba Rao applied his rather advanced educational philosophy, consisting of a mixture of many different influences. The base for his educational ideas were the thoughts of Annie Besant, other Theosophists and Krishnamurti. In addition, he was influenced by nineteenth and twentieth century progressive western educationists and by nationalistic Indian concepts. Annie Besant and other Theosophists believed that the child was not born a ‘blank slate’. A child came into being burdened by the karma of past lives. The teacher must study the child carefully and very gently reinforce the latent, positive qualities, persuading the child to set aside negative aspects. The teacher should always be gentle, and there should be no fear in the child. The relationship should be one of respect and love – that of an elder brother or sister with a younger one. With Annie Besant were also linked the qualities of nationalism. This meant, in education, the use of Indian languages and an ‘Indianized’ curriculum, with an emphasis on Indian history and geography instead of western learning. Though Annie Besant died in 1933, Subba Rao

retained a great love and admiration for her. Krishnamurti gave a few talks at Rishi Valley in the 1930s to both students and staff but did not, at this time, provide any practical guidelines on education, though he agreed with the Theosophists on the necessity for freedom from fear. In 1926, Mrs Besant sent Subba Rao to study progressive methods of schooling in England and Europe, indicating her own openness to move beyond purely Theosophical concepts of education. In England, he visited several schools, including Abbotsholme, its offshoot Bedales, and Frensham Heights as well as Montessori schools in various parts of Europe. As seen earlier, progressive education looked at the 'whole' development of the child, not merely at academic learning. Subba Rao was influenced by some of their ideas, particularly by John Dewey and Madame Montessori. He brought back Montessori materials and used the Montessori method for the young children in the Guindy School at a time when her work was virtually unknown in India. For the older children, he found the Dalton Plan and Winnetka method, systems of individual study, valuable. These continued to be used in the school in Rishi Valley, along with innovative methods for teaching mathematics (Ballards method) and English. Being extremely disciplined, Subba Rao expected his teachers to be equally so. Regarding what teachers should do, Subba Rao said, 'In residence adults must be up by 5 am, and be ready to receive the children, or have their own quiet study.' His advice to teachers was, 'You must learn to think about your problems and ponder over them in the morning and the evening, just as a lawyer prepares for his case if he wants to succeed. Teaching also needs it. If we do not give that attention then we demean ourselves. We must show enough respect for our profession.' The work of a teacher was never over, as apart from teaching, many were also house-parents, providing the children with loving care. Subba Rao checked that the teachers were doing their job, even

walking around the residences at night. As in all residential schools, teachers had other activities, supervising and participating in games, drama and much else. Subba Rao also wanted them to stay up-to-date in educational and psychological theories. Following Theosophical tenets of total dedication to one's work, he never married and was not in favour of marriage for teachers. As we will see, Krishnamurti too had similar ideas.

Subba Rao worked out a routine to provide the children with a constructive, balanced day with time for work, play and leisure. However, the children did not have luxuries or an easy life. His aim was to make them self-reliant, hardy and confident. Cold water baths (also a feature of Abbotsholme) started the day at 5 am, and the petromax and hurricane lamps that were used, for there was no electricity initially, were turned off by 9 pm.

There were some regular classes, but mostly students worked on assignments designed to progressively enhance their knowledge and thinking, though they could always turn to a teacher for help. After 10 years of schooling, students could appear for the SSLC (Secondary School Leaving Certificate) exam, and before this Subba Rao would assess their preparedness and possibly advise them to wait for a year depending on their levels of preparation, though the final choice was left to the student. There was a comprehensive reporting plan, detailing all aspects of the students' lives, but instead of marks, grades were given, thus reducing competition among the students. No student was ever held back or failed. Subba Rao was against reward and punishment. In this, he was not influenced only by Krishnamurti but also Madam Montessori.

The medium of instruction in Guindy had been Tamil. At Rishi Valley there were two streams of instruction – Tamil and Telugu, and later a third stream of Kannada was added. They learnt English as a second language. Using C.K. Ogden's 'Basic Way to English', the plan was that by class

VIII, children would have acquired the necessary spoken and written skills to read any textbook on their own and do the final examination in English. Michael West's New Method was also used.

Though initially students had some problems in understanding English, they were quite fluent by the time they left school, but they were also fluent in their regional languages and familiar with the classics in these scripts. Students spoke to one another in regional languages and not in English. At that time, the states of Andhra and Karnataka did not exist, and most of the students were from the Madras Presidency that covered much of south India. The vast collection of magazines, journals, encyclopedias and other books in the library also served as an encouragement to them to read in English. All ex-students one met were fluent in the language. Subba Rao also introduced some new subjects, for instance, Elementary Economics for the high school students.

Subba Rao wanted to broaden the minds of the children. To get them to understand different ways of living, he planned a series of eight excursions for them, each one slightly longer and covering more distant places, introducing the children to different experiences. A child who went through school at Rishi Valley would have gone on all eight excursions. This would have given them an idea of the diversity of life and customs in India and would no longer allow them to be insular or regional in their outlook. Everything about each place they visited would be explained in detail. The excursions covered places in India from the north to the south and the east to the west.

Academics and excursions comprised only one part of the lives of the students. The school also focused on music, art and craft, drama and sports. Unlike in most schools, music, art and craft continued right up to high school for both boys and girls. It was something new to provide music for boys in schools, and it was even an optional subject for the SSLC.

Drama and entertainment were an integral part of life in Rishi Valley. Plays were created and enacted by the students with the help of staff. Once every fortnight, if not every weekend, a short play or some other form of entertainment was presented by different groups of students. Then at the end of the third term, in April, before the students left for home, there was a special entertainment extravaganza lasting 15 days or, according to some accounts, for the whole month. Subba Rao saw drama as a means of self-expression and training in language.

Games formed a part of the school curriculum. They were compulsory for boys and girls of all ages, and good playgrounds and the necessary equipment was provided. Within the school, all children took part in the annual sports day. The tradition of everyone participating and all participants receiving a posy of flowers continued from Guindy days. Winning was not emphasized but playing and enjoying themselves was.

Students also went for frequent short hikes and treks in the neighbouring areas. Health and medical facilities were also provided for and a resident doctor was available on the campus. Thus, all aspects of the children's lives were taken care of.

In the later years, Krishnamurti, speaking to the students at Rishi Valley, said, 'If I were here and I felt this urgency that a student must academically be most proficient and also that he must know how to dance, sing, look at the trees, see the mountains, know how to look at a woman without the usual sexual attitude and consider the extraordinary beauty of life, know sorrow and go beyond sorrow – if I were here, how would I set about it? If I were here and my sole job was that, I would not leave any one of you alone. I would discuss with you the way you talk, dress, look, behave, eat; I would be at it all the time – and

probably you would call me a tyrant and talk of democracy and freedom.’[13]

Subba Rao seems to have done his best to put all this into practice. He spoke politely to the students and thus encouraged them to speak in the same way. Reading and talking to the children in the evenings, he commented on many aspects of life and indirectly influenced them. These evening talks were part of life at Guindy too. At Rishi Valley, students remember him reading to them from Sherlock Holmes, *The Last Days of Pompeii*, *The Light of Asia* and other books.

The variety and kinds of clothing the students could wear was carefully worked out. The students were allowed only six pairs of clothing. Every item that a child should bring with him/her was listed, and nothing extra was allowed.

The ideal diet too was worked out. Rice, ragi, wheat, dal, vegetables, fruit and milk formed the staple. No tea or coffee was drunk, and no onions or garlic was normally used. Only occasionally, Subba Rao offered the students a cup of coffee, while onions were used in sambar made at special dinners.

Subba Rao’s thoughts and ideas permeated all aspects of the school up to 1941. At the same time, he allowed everyone the freedom to think for oneself, and the vast library encouraged free thinking. Though he did not belong to any political party, he was a nationalist and was against his students taking up any civil or military post under the British government.

No religion was practised in the school, which had students of different castes and religions, who all ate together, something unique for those days, but of course, already advocated by the Theosophists. Some students of the school also entered inter-caste marriages later.

There was no corporal punishment either at Theosophical schools or at Krishnamurti schools, and both emphasized

learning through freedom from fear. Many of the teachers, too, were dedicated and talented.

In 1938, the district educational officer, submitting a report on the school, said that, ‘There was a large array of books on curricular subjects, child psychology and model pedagogy. The classification of 24,000 books was no easy task, yet it was well done. Open access was allowed. The class library was well-organized.’ Including the class libraries, there were probably a total of 25,000–30,000 books on the Rishi Valley campus.

In 1940, a successful educational conference took place at Rishi Valley. Visitors were most impressed by the school. Everything seemed to be going smoothly, and the school was being seen as a prestigious, model institution. In 1941, however, an incident took place that shattered the harmony and peace prevalent in the campus and led to several changes. That such an incident took place is indicative of the already existing rifts in the apparent harmony. On the 24 June 1941, when the new academic session had just begun, there was a police raid on the school, and while almost everyone was in the dining hall for breakfast, prohibited books, leftist magazines and literature were seized from various parts of the campus. B. Rajagopalan and K.J. Sharma of the staff and three students were kept under house arrest. In July, the matter was tried in a Madanapalle court, and they were put on a surety of good behaviour for three years on payment of Rs 2,000 in lieu of six months’ imprisonment. The two teachers had to resign and leave the valley. Subba Rao was shocked and felt responsible, but he was even more shocked that he did not get the support of the RVT. He felt that Krishna would have wanted freedom of thought, but the conservative Trust members believed he had endangered the school. And Krishna, of course, who was in Ojai had resigned from the Trust long ago, and perhaps was not aware of what was going on. Subba Rao resigned as principal in June 1942, but remained an advisor,

though he was no longer always on the premises. A succession of principals followed, none of whom were much good. By the time Subba Rao resigned, the school was also faced with financial problems. He always believed that all facilities provided at the school must be excellent, and somehow managed the finances mainly through school fees. The Trust wanted him to increase the fees and curtail expenses in various spheres, but Subba Rao refused. He said many parents were not able to pay more, and he was not ready to reduce the standard of the school. The relationship between the Trust and Subba Rao had become increasingly strained, and this was one of the contributing factors to Subba Rao's final departure from the school. He, at times, tried to make up the deficit with his own money, and when he finally left in 1948, the school owed him Rs 10,000.

It is clear that during these years, Subba Rao's thought prevailed, influenced by experiments in progressive education, Theosophy and Krishnamurti. The school ran in a highly disciplined way, but every attempt was made to provide academic and extra-curricular excellence, to provide the students with confidence, remove fear and competition, and to broaden their minds. Meeting some of the students 40–50 years later, they all praised Subba Rao and other teachers, and averred that the school had given them poise and confidence, helped them to discover their true interests, and made them look at all people equally. Caste and religious differences had no place in their lives, and some had branched away from traditional occupations. One male student became a dancer and founded a dance school. Krishna used to visit the school between 1933 and 1939, but only one or two students found what he said interesting. Many, though, gained an interest in his teachings after leaving school. Thus, while they may not have been living in a timeless state, the school seemed to have helped to make them good human beings.

Rajghat Besant School

Krishnamurti had been visiting Benares (now Varanasi) with Mrs Besant from his young days. He wanted to establish his next school near the Ganga at Benares, on an ancient site known as Rajghat. In December 1927, he asked B. Sanjiva Rao, a Theosophist who worked with Mrs Besant, and was a member of the Indian Educational Service, to buy 400 acres of land for this purpose. Sanjiva Rao, the brother of Shiva Rao, who had once taught Krishna Sanskrit had married a young woman named Padma in 1902. Both he and his wife tried to put their needs aside and focus on the welfare of others.[14] When the Rishi Valley land was bought, Mrs Besant had provided the money and many Theosophists had worked together to acquire the land. But somehow Sanjiva Rao was alone in this venture. Mrs Besant was ailing and her memory was fading. Other Theosophists not only did not help him but also put obstacles in his way and were actually hostile, saying it was a foolish and impossible venture. Sanjiva records the problems involved, as through a mixture of luck and persistence he managed to buy 400 acres of land. Of this giant estate, 150 acres belonged to the British Military Cantonment Board, and 225 acres were bought across the Varana river near the village of Sarai Mohana. He had to find the money for this himself. Then construction of the buildings was also his responsibility, and he had to again raise money, employ workers and struggle against hostility from the Theosophical Society members.[15] Mrs Besant had asked Sanjiva to take Krishna as his guru, and dedicated as he was towards her, he made superhuman efforts to set up the school. Somehow Rabindranath Tagore took an interest in the school and sent his architect Surendranath Kar to design the main building. As the first part of the venture, the beautifully designed and constructed Montessori school was inaugurated on 2 December 1934 by Rabindranath Tagore who gave a speech on education. It ended with the

words, ‘Education, according to me has for its object freedom, freedom of intellect, freedom of sympathy; freedom in the material universe through our truthful dealings with her universal laws, freedom in the society through our maintaining of truth and love in all human relationships. It is a most difficult ideal and that immense difficulty only proves the majesty of the human soul and the magnificence of our true civilization.’[16] A separate boys’ and then a girls’ school was added. Sanjiva Rao worked in Rajghat for 34 years. He took care of construction, administration and funding to keep the school running. He headed the Foundation for New Education until December 1961, when he resigned at the age of 78 and died in 1965. Despite all the efforts he put in, and despite being part of the Indian Educational Service even after his retirement from there in 1938, he was never given an academic position in the school. N.S. Rama Rao was the first principal, remaining there until his death in November 1945. Rama Rao too had a long association with Theosophy and Krishnamurti. He had left home at a young age to join the Central Hindu College in Benares and was given a scholarship by George Arundale. He then obtained a degree in science from Cambridge University and was with Krishna on his early stay at Varengeville and later at Pergine. He also accompanied him to other places including Venice, and had helped to take care of Nitya in Ooty and in Australia. But before his death, he was suffering from tuberculosis and slowly going blind, and the Rajghat school was neglected. Jinarajadasa paid for his care in a sanatorium for the last six months of his life.

As seen earlier, Krishnamurti returned to India after a long gap in 1947. He then began to take a renewed interest in the two schools. He visited and spoke to the teachers and students more often. Soon, changes were made in both schools, and Rishi Valley School was closed in 1949. An

experiment in community living, a kind of self-sufficient ashram, was attempted between 1948 and 1950, but this did not work out. Muriel Payne, who had been in Ojai in 1946, was the main person behind this experiment but alienated most of the workers. As for the Rajghat School, the three sections of Montessori, girls' and boys' schools were joined together to form a co-educational residential school in 1948. There were various factions in the school that were finding it difficult to work together. On 8 February 1949, Krishna commented in a meeting that a 'school born of friction cannot be creative'. He asked Rao Sahib Patwardhan to go there, and he did so but returned after a year, unable to resolve the problems.[17]

Educational Experiments in Krishnamurti Schools – 1950 Onwards

Rishi Valley: After considerable efforts, the school was reopened in June 1950–51, with an Englishman Mr Frederick Gordon Pearce as principal.[18] Pearce had an early association with the Theosophical Society and had even been the principal of the Theosophical School and College in Madanapalle from 1919 to 1920. He wrote extensively on education, was one of the founders of the Indian Public School system, had started the Scindia School at Gwalior and been principal of the Birla Vidya Mandir at Nainital. Just before he came to Rishi Valley, he was assistant secretary of the ministry of education in Ceylon. He was 64 years old and had a young family from his second marriage to Anasuya Paranjpe. His first English wife had died early.

Finances were a problem, and staff members and workers voluntarily agreed to a very low salary. It looked like the school would close almost as soon as it opened, but an offer of finances from Malati Naoroji, his sister-in-law, helped, and the Rishi Valley Executive Committee also took on some of the responsibility. Soon fees, donations and money raised

from dance recitals, the last two organized by Malati, kept the school going. Staff members were certainly not there for the money as from whatever money they received, they paid the school for their own food. At this time, buildings were modified and improved, and a new generator bought for electricity.

Mr Pearce's educational ideas combined those of Theosophy, progressive schools, Indian public schools and Krishnamurti. On the lines of other public schools, it was reopened as an English medium school, with Hindi as a second language. The aim was for it to be non-sectarian and non-provincial. The school prospectus included the following statements: 'Education of the right kind for the rising generation of this critical period in our history is the only effective means of safeguarding civilization.... Their fundamental needs are sound health, self-reliance, creative and sensitive intelligence, and an adventurous and enterprising spirit not daunted by difficulties.' It went on to say that a school could not create this, but it could provide opportunities for such development. Along with this, a broad outlook and a sense of social responsibility were required. These aims mentioned in the prospectus were similar to those of other Indian public schools. But Pearce was well aware of Krishna's vision, and elsewhere he wrote that one of the aims of Rishi Valley was to enable the individual to discover the 'secret of peace and happiness'.

In the 1950s, K visited and spoke at the two schools in India and also tried to provide a new direction to the Rishi Valley Trust. He had not supported Subba Rao and was not happy with the situation in Rajghat, but he believed that with Pearce at the helm there was a new beginning in Rishi Valley. He held several meetings with the RVT members and emphasized working together. On 22 April 1953, the RVT was renamed The Foundation for New Education.

When Krishna came to Rishi Valley, a practical discussion took place on what they wanted for a child. The child should

be an integrated being, healthy, sensitive to the environment and to others, emotionally balanced, observant, alert, and excellent in academic and manual skills, with a mature mind that could even watch its own movements and with the capacity for stillness. K and the teachers went on to discuss how this could be made possible. For health and vigour, there should be clean air, water and green surroundings, a well-balanced diet, and regular physical exercise balanced by rest and recreation. Beautiful surroundings would help to develop sensitivity, along with an encouragement to be considerate of one another and of all living beings. For emotional balance, physical and mental stimulants should be avoided, including tea, coffee, alcoholic drinks, tobacco as well as sensational literature, films, music or dance, which could prematurely arouse strong emotional and physical feelings. There should be an intellectual environment with opportunities for observation and enquiry.

Anyone who has taught in a school, and particularly a residential school, would recognize the difficulty of trying to create, for want of a better word, a child like this. Children come with immense emotional baggage; hormonal changes as they grow lead to emotions they hardly understand themselves. Even a child, who may outwardly look like a paragon of virtue, may be seething with something else within.

Obviously an extraordinary teacher too was required one who did not convey only information or allow his own conditioning to interfere. Teachers and children had to both realize that self-knowledge led to wisdom and creativity. Pearce understood that extraordinary teachers were required, but he wondered why those interested in Krishnamurti did not come forward. In the next few years, exceptional teachers did join.

Pearce wanted to give the teachers freedom, expecting them to develop their own sense of constructive

responsibility. Collective management was tried; at other times, there were advisory committees, but getting people with diverse views to work together, without an authoritarian structure, was difficult. In 1958, Pearce summarized some of their experiments in working together. ‘For some time we have tried various ways of working – and none of them have worked particularly well. We have tried “do as you please”, we have tried (to some extent) letting the whole staff run the school by accepting (when we can gauge it) the “feeling” of the meeting instead of a majority vote. We have tried and are still trying how to get agreed decisions on actions without resorting to interminable arguments and having a clash of opinions, people taking a “stand” on one side or another. We are still groping.’ He said he felt that permanent committees created centres of authority and hence were dangerous, and so they had been dissolved. But that did not mean it would be a dictatorship. ‘I think you all know that I have no wish at all to be boss,’ he added.[19]

This phase of the Rishi Valley School started with 15 students in July, and by August 1950, rose to 24. By December 1952, there were 56 students of which 16 were children of staff members. By 1958, there were 110 fee-paying students apart from staff children. This was considered the optimum number, and there was now a waiting list. During this time, buildings were renovated, and the laboratory and other aspects of the school improved. The day for the students started at 5.30 am, but cold water baths and strict discipline were set aside, hot water being provided instead. Final exams first consisted of matriculation of Sri Venkateswara University, but later the Cambridge School Certificate exam was introduced and the former dropped. Students helped in keeping their residential houses neat and clean. In keeping with the family atmosphere, these were never referred to as dormitories or

hostels, which was the norm in other schools. For academics, students were divided into three family groups, roughly according to age, each group with four sections. Students were assigned to a group, and within, it they moved to different sections based on their proficiency in a particular subject. In the last year or two, they were organized into a regular class to prepare for the exams. There was a flexible routine but children could not stay in the house, they had to get to the school on time. If they did not want to attend a class, they could sit in the library or work in the arts and crafts department. Sometimes they would sneak out in the afternoons to climb trees or go fishing, but overall a close watch was kept on them and their progress monitored. Parents were at times worried that they did not know which class their child was in, but Pearce assured them this was the best method. The children could go ahead in subjects they were good at and work at their own pace. In self-study, they could take the initiative, and it would help them in university to work on their own. To some extent, this was a modification of the earlier Dalton Plan, but the close supervision that existed under Subba Rao was absent. Pearce sent a letter to the parents to reassure them: ‘By helping each pupil individually, every effort is made to bring all pupils up to the standard required in each subject for the public examination, by the time the end of the course is reached, and at the proper age.’ Despite this, many parents removed their children when they reached the age of 13 or 14. Others left them there only because they felt they could not cope elsewhere. Parents did want a different kind of education, but they also worried about their children’s career and future. But things picked up as over the years, several students negotiated the examinations and went on to colleges and build careers. As in the past, the school also had excellent facilities for arts and crafts, dance and music. Western folk dance was an innovation at the time, while village folk dance was also encouraged. Mr

Pearce also introduced ‘Asthachal’, a short period of watching the setting sun sink below the horizon. The whole school participated in this in two shifts, a practice that continued unchanged for many years, providing a few moments of beauty and quiet on a busy day. Excursions to distant places also continued. The library was comparatively small, as during the intervening years, most of the original books were destroyed. Food was not limited as in the Subba Rao days, and though still vegetarian, the quality was excellent. Krishna often visited during these years and interacted with both staff and students. He was informal and friendly, children accompanied him on walks and were not in awe of him. K loved Sanskrit chants, and on his visits, he would learn and practise them with Mr Venkatachalam, one of the teachers. He also learnt some *bhajans* and *stotras*, and shared with him and G. Narayan, the ones he already knew. It was one of the happiest and most innovative phases of the school. The children were certainly free from fear, though they may not have understood the concept of ‘psychological freedom’. But the winds of change were gathering, and Pearce, succumbing to various pulls and pressures, resigned in October 1958.

The main problem was the conflict between two groups of teachers, those who wanted the school to be run in a free and innovative way, and those who were in favour of something more conventional and disciplined. David Horsburgh and Sardar Mohammad, perhaps the most brilliant teachers in the history of Rishi Valley, belonged to the first group. Horsburgh joined the school in 1953. He knew several Indian languages, had his own library containing a vast collection of books and could teach almost any subject. He was also an expert in carpentry and model making. He was, however, averse to rules and regulations. He had special permission to smoke and to avoid assemblies, and was always barefoot, wearing, according to one former student, blue shorts and a yellow shirt, of which

outfit he had several sets. Yet in his work and teaching, he was extremely ordered and disciplined and demanded excellence from his students. Sardar Mohammad joined in 1955. Reticent, elegant and immaculately dressed, he was erudite and also an excellent cricketer and tennis player. Outwardly different, the two men had similar thinking and were great friends. A young woman, a science teacher, Mrs Mahalakshmi, was friendly with them and also on the side of freedom.

Despite choosing the students carefully and explaining to the parents what the school was about, many parents wanted conformity and their attitudes influenced the foundation members. One foundation member said that it was not freedom; there was actually ‘mayhem’ in the school. Mr Pearce had been firmly on the side of freedom, but now he came under pressure. The ‘freedom’ and ‘discipline’ groups of teachers were increasingly in conflict. Mr Pearce tried to be more authoritarian, but it was not really in his nature. He felt that several teachers also did not want him there. K accepted his resignation and told him, ‘Nothing is happening here.’ The group in favour of freedom had also resigned.

What had gone wrong? There seems to have been a genuine attempt to do what Krishnamurti wanted. It was a small school in beautiful surroundings. There were several excellent and innovative teachers. The children had the freedom to explore, grow and observe, free of fear. Many went on to have creative and good careers. They did not discriminate on the basis of caste or religion.

But with all these positive points, one can see similarities with the progressive schools of England that have also faced criticisms of nothing much happening in them. Also, as earlier pointed out, when freed from adult authority, the child is not necessarily spontaneous. He/she may turn to the alternative authority of the peer group or contemporary culture.

After leaving Rishi Valley, Mr Pearce founded Blue Mountain School in Ooty, but he did not live long. This school continued to run, and visiting it in the1990s, one could get a picture of what the strengths and weaknesses of the Rishi Valley School in the 1950s may have been. The Blue Mountain School functioned with family groups, children of different ages grouped together, learning at their own pace. It seemed clear that only a brilliant teacher could actually interest this diverse group and get them to learn. And only the occasional self-motivated and highly intelligent child would learn without some incentive or the right guidance. There was one such teacher there, but the average teacher and the average child were not getting anywhere. Here, of course, one is referring not only to academic learning but also to awakening the ability to think, observe and reflect.

Dr S. Balasundaram was appointed principal of Rishi Valley in 1958. As seen in Chapter 4, he was a young scientist. In his memoir, he voices his opinion of the school under Pearce. Balasundaram was already a foundation member and part of the executive committee of the school, though he was primarily involved at that time with the farm and dairy. He says, 'There were rumblings of discontent and complaints from the teachers at Rishi Valley about the manner in which Mr Pearce was handling ideas of freedom … Krishnamurti was aware of the inadequacies and was getting increasingly impatient. Madhavachari, the secretary of the foundation, took a dim view of the goings on.' Soon after K reached Rishi Valley in October, Balasundaram was asked to take over as principal immediately. He recounts how hurt Pearce felt that Krishnamurti was 'totally unappreciative of all he had done to reestablish an English-medium public school during his seven years'.[20]

Balasundaram laid the foundations of the school much as it exists today.[21] With an increase in the number of

students, the school became financially viable. Discipline was brought back into the school, though it certainly had a more relaxed and free culture than other residential schools. One could say the school was and is somewhere in between the highly disciplined school run by Subba Rao and the free one of the time of Pearce. Balasundaram had a long stretch as principal, lasting 19 years. By 1977, the school was well established and functioning smoothly, but by this time, there were many who had turned against Balasundaram. There were several innovations at this time, with an improvement in structures and basic facilities. Interestingly, David Young visited from Rosalind's Happy Valley School in 1964 and 1967, and introduced new forms in western folk dancing. This tradition of formal folk dances was loved by students and still continues. Obviously, over the long period of 19 years, with many teachers and students leaving and joining, there were divergent views of Balasundaram. Several felt he was kind and supportive, open to questions and responsive. A student who was in her last year of school in 1958 says they were puzzled when Pearce was suddenly replaced, but Balasundaram won their trust as he was 'sensitive and intelligent'. Others found him too authoritative and felt that despite this Balasundaram did not adequately control the teachers to ensure an atmosphere free from fear. Senior boys too were indisciplined and bullied the younger ones.

Many principals followed Balasundaram's departure. Immediately after him was Krishna's own nephew, G. Narayan, and then Mrs Rebecca Thomas, followed by S. Shirali and several others. Narayan, too, had to face K's disappointment in him. He was a good person, deeply interested in K, but absent-minded and a poor administrator. In December 1980, his powers were reduced as a management committee was set up, and Mrs Thomas was appointed as headmistress. Administration was left to her and other members of the committee, with Narayan's task

mainly being to disseminate Krishna's teachings. Narayan now felt he had no authority and became very diffident. He remained the director of the Rishi Valley Education Centre until February 1988. He left the school in June that year but officially continued as principal until 1990. One important change in Narayan's time was that non-professional teachers were encouraged to join the school, leading to a different quality, both in the teaching and atmosphere. Narayan spent his last years living in retirement in Valley School, Bangalore, where he died in 1996. On his leaving, Mrs Thomas took over as acting principal and then became principal in 1990. Mrs Thomas maintained discipline in the school but was at the same time motherly and understanding, both with teachers and students. Radhika Herzberger, Pupul Jayakar's daughter, joined the school in 1982 and played a key role taking over as director from Narayan in 1988. Krishna had once given her a copy of Chief Seattle's speech to the American president in 1854 on the sacredness of the land and told her that he viewed Rishi Valley in the same way. He said it was 'the *sthal* of *sthal*s'. He also presented her with a book on whales (*Mind in the Waters*), with essays and poems by various authors. As director, Radhika ensured that K's ideas were respected and disseminated, and that the land was preserved and protected. Scholarly and empathetic, with a PhD in Buddhist Studies, Radhika's contribution to the school has been immense. She describes how she has tried to integrate Krishnamurti's thought into the curriculum and how she redesigned the middle school history curriculum in an innovative way to incorporate Krishnamurti's principles, beginning the course with Darwin's visit to the Galapagos and his conclusion that all life has a common origin. As she points out, beliefs and concepts of 'pride in the past' prevent one from gaining an understanding of different cultures.

I worked in the school between 1988 and1994. On the whole, the students were happy, confident and friendly. Mrs Thomas looked into the welfare of each child and even each teacher. The academic levels were excellent, the library very good. Any books I requested were immediately ordered without question. Competition was not encouraged, and there were no exams until class IX. However, the teachers had less freedom than the students, and there was a high turnover. There were frequent discussions on Krishnamurti and his ideas, but did it lead to real transformation? It was clear that each teacher there had not dropped the baggage of their own conditioning, and some teachers were totally unsuitable. As times change, every school too has to adapt. Today, in 2020, teachers are well-paid, unlike in the past. Students are aware of the world. Krishnamurti believed that every teacher should feel financially secure and well cared for, but adequate salaries began to be paid only in the 2000s. Rishi Valley is ranked among the best co-educational boarding schools in India

Many students and parents continue to feel that the school is exceptional. In response to a question, a parent[22] with two sons in the school, writes: 'RV is a magical place because it is imbued with the ethos of Krishnaji. Time stands still, prejudices melt away, the mind is at peace. This is what I feel when I visit. The over anxiousness of the parent is stilled with the belief that the child will do well wherever he or she is. When we go with our biases (inculcated culturally into us and reinforced by our daily interaction) that edge is shaved off bit by bit on each visit. We come home as better parents, better human beings, with more compassion. We return to our workplace with less desire for money, focusing on other things. We tend to learn from the unbiased questioning attitude of the child who comes back from RV.' A former teacher[23] says: 'I was a teacher and learner at the

same time … I have grown there professionally and personally.’

The Valley School

The Valley School was inaugurated in 1978, with a core group of innovative teachers and a few students. There was a genuine attempt to experiment with a different way of learning. Ulrich Brugger[24] provides the ideology and educational ideas of the founders. In learning, the first stage would involve listening, observing, coming in contact with nature and pets, and with beautiful places, nurtured by affectionate and caring adults. There would be no emphasis on acquiring information. This would create a new way of learning, which would emerge out of living as, it was emphasized just as K did, that an academic approach would not solve the problems of relationship, wars, corruption and greed.[25] When more students joined, the school continued its innovative approach. An experiment in mixed-group mixed level (MGML) learning was attempted. Up to the age of 12, students were not assigned to classes, but were allotted mixed groups, with three learning levels. The first is the entry level group, of children around six years old, next, the junior school level of children aged seven to nine, followed by the middle school, of children aged ten to twelve. Children aged 13 and above are assigned to regular classes in class VIII–XII.[26] The age for mixed groups has recently been reduced and only applies to junior school now. As in Rishi Valley, there are no exams until class IX. Interviews with children and their parents determine their suitability for the school. It is mainly a day school, but there are a few boarders.

Some research and evaluation has been done of this school.

Alan Hunter spent one month in the Valley School in Bangalore in January 1987. Abismrita Chakravarty, Disha

Pandey and Priyanuj Chaudhury are among others who have written on the school.[27] Evaluating the school, Hunter says it operated in a creative way with open and harmonious relationships, and serious reflections on questions relating to behaviour and spirituality.

Describing the open school system that existed, he found staff–pupil relations to be good and no signs of bullying. He also found that all staff members were involved in decision-making. The students came from fairly elite English-speaking backgrounds and had a keen appreciation of nature and of natural beauty. Many senior students questioned tradition, were open and free from fear, and had informal conversations with teachers. Pupils were encouraged to enquire and discover things for themselves, and even to explore deep questions on their own. Topics such as the ego, fear, anxiety and greed were discussed, and teachers too realized the importance of living their lives differently and being in a state of awareness. The divisiveness of religion and the pointlessness of rituals was pointed out by teachers, and many students understood this. The aim of bringing about a truly religious mind and transformation of the individual was maintained in the school, though it is not clear if they succeeded. But no teacher claimed to have been transformed or to have seen such a transformation in any other, though some saw the possibility of it.

Competition and self-interest were not encouraged, but at times, motivating older students was a problem.

In general, K did not have a personal involvement in the Valley School. It was founded late in his life, and he had made only a few brief visits to the school. According to Hunter, because of this, there was a greater focus on his teachings and not on him as a person. Hunter concludes[28] that many of K's principles were incorporated in the school. However, there was scope for improvement in academic

work, which he felt had not achieved excellence, as well as in sports and physical education, and in health and diet. But was anyone totally transformed? One of the early teachers felt that even if two or three of the students could understand deeply, then something had been conveyed and achieved in terms of the principles on which the school was based.[29] Others felt though more progressive and open, it was not radically different from other schools.

Though Krishna may not have visited often, he was informed of the happenings in the school by foundation members, and this school, too, faced many problems. The early founders that had provided the vision to the school left, and differences between the school management and foundation members continued over the years. Even in 1983, a principal was suddenly asked to leave, one of the reasons being that he was attempting to start religious centres without consulting the foundation. After he was informed about this, Krishna authorized his dismissal.[30] The students, however, were sheltered from these upsets at the school and remained unaffected.

I visited the school in 1993 when Dr Satish Inamdar was principal and spent around 10 days there. Satish had been a surgeon but had become interested in Krshnamurti's teachings and joined the foundation in 1988. (He died in 2016 at the age of 70.) The campus was truly beautiful, with a large wooded area. The children looked happy and free. One young boy suddenly ran into the principal's office and requested Dr Inamdar to tie his shoelaces, which he did. This small incident is indicative of the general atmosphere. I could not assess the academic learning, but students showed aspects of self-discipline, each washing their own steel thalis and spoons after meals. This was not the norm in Rishi Valley.

Abismrita particularly focuses on its environmental science curriculum. She reports how through this course,

students' sensitivity to life, even to insects, has been enhanced. Abismrita also provides a report on the related sanctuary schools.

Priyanuj analyses the Valley School in the context of a place without fear after spending six weeks on the campus. He reports on the informality between students and teachers, and how students call teachers by their first names or by 'kinship terms of uncle, aunty, *bhaiyya* and *didi*'. He points out the different and innovative types of morning assemblies, including walking assemblies and those involving litter collection. He recounts that both teachers and students have considerable freedom and numerous discussions take place on points of dispute and comments on the way learning takes place among the mixed age groups. He presents the different dynamics of senior students, who are not residential and are thus more influenced by city life and new media. Both Priyanuj and to a greater extent, Disha, look at how attempts have been made to integrate students with special needs in the school.

This and other schools are evolving structures and are different from year-to-year. But students who pass out of the schools have more confidence and a more open, enquiring mind.

Bhagirathi Valley School/Nachiket School

There was one school experiment which did not work out despite showing great potential. In the northern mountains, the Bhagirathi Valley School (briefly renamed Nachiket School) opened near Dunda in Uttarkashi District of present Uttarakhand (then Uttar Pradesh) in 1989. S. Gopalan was the first principal. It was an English-medium day school, and the idea was to give the local children an opportunity for the best education. The school was initially much appreciated, but it proved unsustainable and was closed in 2005–06.

Rural Education

As seen in the previous chapter, one criticism of Krishna has been that he focused on the individual and did not address social ills. This is not entirely true, though he did speak against social work. Krishna showed a concern for the workers and rural people living near the school. Some amount of rural welfare was started in the Rishi Valley region, right from 1931 with V.S. Rajagopal Iyengar, one of the engineers who had helped construct the school, heading the initiative. He also used to treat the villagers with homeopathic medicines and was in charge of a welfare association. He continued to organize help for the villagers until he left Rishi Valley in 1966. In 1948, a school for the village children was started. Villagers were also provided with food and clothes in times of drought. Efforts to run the village school and help the surrounding villages continued over the years. When Asha Lee, who was a doctor, joined the school, she provided medical assistance to them in more complicated cases.[31] In 1973, Krishna reiterated that he wanted something done for the workers and surrounding villages, and soon a regular school was started known as Rishi Vanam and, which became the Rural Education Centre. Later, small satellite schools extended the reach of rural education. The main school teaches children from the primary level to class VII after which they join the government school some distance away to continue their education. Among the school's main achievements has been getting Dalit and Reddy (a dominant middle caste) children to sit and eat together. The rural schools also have a MGML where students of different levels and ages work together. To improve the teachers' ability to handle education in such classrooms, the Rishi Valley Institute for Educational Resources (RIVER) specially trains teachers for these tasks. This methodology has been adapted and spread across other schools in various states.

Efforts to preserve the environment in the region led to the government declaring the area an environmentally protected zone in 2008.

As for Rajghat, it was Krishna who directed Achyut Patwardhan to make something of the empty land by the side of the river. Thus, beginning in 1952, Achyut set up an agricultural institute there. There was also a hospital to treat local people. All subsequent Krishnamurti schools in India have worked to help the surrounding communities. However, there is also some amount of insensitivity of the middle-class teachers and children towards the workers and rural children. Class divisions are often taken for granted in India, hence these are more obvious to visitors from the West.

For instance, Hunter[32] found a wide economic and social gap between the English-speaking school staff and students, on the one road, and the Kannada-speaking local workers, on the other, and there was not much attempt to bridge this. These workers performed menial tasks and were poorly paid. The aim was to have a different system, but so far it hadn't been worked out. K had not addressed this question of social inequality. The same situation is found in most of the schools. As far as Rishi Valley goes, children do treat the workers with respect and affection and some go to help out in the rural school, but there is a clear sense of 'us' and 'them' that prevails.

Numerous schools in India and around the world have been inspired by Krishna's teachings. In this context, we look at one school where rural education reached a height and also at K's attitude to such education. In the rural schools run by the KFI, instruction was imparted in the local language. Around Rishi Valley, therefore, it was Telugu. Some English was also taught. After completing their schooling, some began teaching in the satellite schools, a few went on to college. The schools also encouraged socio-

economic change. One of the first small satellite schools was opened at Eguvaboyapalle in 1986. A case study showed that within a few years of opening this school, gambling and drinking reduced and there was a new sense of responsibility. Adult education too was started and led to 70 per cent literacy in an illiterate village.[33] These schools were transformatory, but David Horsburgh (1923–1984) did a lot more. After leaving Rishi Valley, he worked for the British Council for a few years and then started the Neelbagh School in 1972. The school was free of cost, and children were also free to come and go as they liked. They came from the nearby rural area and were mostly first-generation learners, with a Telugu or Kannada speaking background. Though apparently informal and relaxed, every detail was carefully worked out to achieve excellent results. Details of Horsburgh's educational methods can be read elsewhere.[34] Here we look at some of the results. His students spoke, read and wrote excellent English along with Telugu or Kannada. They passed the Open School Exam and went on to work in diverse fields. A few went abroad. One student became a computer scientist, another an air-hostess in a foreign airline. Others became teachers or joined non-governmental organizations (NGOs). There was no pattern in the occupations they chose, and on meeting them, one could not tell them apart from those educated at top schools. Were they unconditioned and creative? Was their 'intelligence' in the sense K meant it – awakened? The latter cannot be answered even though they had certainly moved beyond childhood conditioning. It was their excellence and their move away from their village that gave rise to certain questions. For some reason, the English-speaking elite in India, even those dedicated to Krishnamurti's teachings, believed village people should remain in villages and should not be cut off from their 'roots'. They could work for the betterment of the village,

why were they moving out? The same criterion was not applied to their own lives, to remain ‘rooted’ to where they were born or grew up.

At a discussion in Rajghat, Krishna provided an analysis of the problem. He denied the need for ‘roots’ and asked whether the child has been educated to see the limitations of both town and village life. He said, ‘When you have educated me to see the fallacy of the town, have you not also educated me to see the still further insignificance of the village? If you have educated me thus, namely, to put away both, where will I be? … You see I will be free of both, “free”, in the right sense … I may work either in a village or in a town, but inwardly I will not belong to either.’ As the discussion continues, K ends it with the following words: ‘Who are you to tell me I must go back to the village and improve the hell there? Do not give me a colour which you think I ought to have.’[35]

The schools in India have to maintain a fine balance between preparing children for the examinations and ensuring that they do well, while at the same time providing flexibility, a relaxed atmosphere and inculcating the spirit of enquiry. Krishna was totally against examinations, and during Pearce’s time in Rishi Valley, Sardar Mohammad had written a letter to a parent saying that if any child he taught wanted to take an examination, he would feel he had failed as a teacher. However, most middle-class parents would not send their children to a school without the standard board examinations, as the child would have to get into college and earn a living later on. Overall, though, we find the Krishnamurti schools do provide an atmosphere that is relatively free of fear and is not overly competitive. The schools are co-educational and don’t have uniforms. Students are not regimented or forced to walk in lines or to stand up when the teacher enters the class. In many of the schools, exams take place only from class IX, mainly as

practice for the board exams, and students are not ranked based on their performances. Though this may not seem like anything revolutionary, there are not many schools in India that follow this system. Has there ever been a ‘new mind’ from any of the Indian schools? No one can categorically say yes or no as there are no existing standards. At times though, a strange experiment was carried out by the Krishnamurti Foundation in India, particularly at Rishi Valley School. It was thought it may be possible to replicate the conditions under which Krishna was brought up, and this may lead to a child growing up like him. The foundation members were on the lookout for children with a religious mind. Interestingly, the focus was only on boys. It was never suggested that a girl be chosen for this experiment. At one time, two brothers were chosen and kept apart from the others in Rishi Valley. They did not like this and felt bored, and at their request, they were integrated with the rest of the school. But the concept of searching for children with a ‘religious mind’ continued, sometimes ending in disaster. In one such case, also in Rishi Valley, in the early 1980s, a boy I will refer to as ‘X’ was chosen. He went into trances and almost seemed to have some similarities with the young Krishna. But he developed a psychological disorder, became psychotic and had to be removed. Several years later, when I met him, his recovery remained uncertain. The search for special students continued. It was even announced in the 1981 *KFI Bulletin*. At times, according to Pupul Jayakar, they searched in *math*s and temples for children with a simple religious background, but such children did not want to join Rishi Valley. Once they did take in a poor child with a Brahmanical background. He graduated from the school, continued his education and then joined Grindlays Bank.[36]

The Brockwood School

The 2016 report of the Independent Schools Inspectorate in the UK had many positive remarks about Brockwood Park and the Inwoods School. It remarked that students of both schools displayed creativity and good academic skills. Older students were confident, were able to put forward their views logically and had an excellent relationship with the staff. There was openness and cooperation. Alan Hunter spent time in the school in 1987 and provides a largely positive account of it.[37] Certainly, this was the place where K's teachings were investigated deeply and continuously. There was even an attempt to link the curriculum with Krishnamurti's ideas, and the January 1985 newsletter of the school stated that this was one of the aims of the school. History, then, was to be taught from a psychological viewpoint – of everyone essentially being the same and having the same motivations over time and applying this theory to group dynamics.[38] The history of emotions does form a sub-stream of history, though so far there are not many studies in this stream. But at high-school level, this would certainly lead to an oversimplification of the many complex processes that cause and define events of the past and present. Another positive aspect of Brockwood is that it is international and multi-cultural, leading automatically to a better understanding and integration of different cultures. Students and staff together took care of all aspects of the school.

Despite all the positive aspects, problems did arise in Brockwood, some out of the diverse and liberal backgrounds of the older students. Krishna often took a personal role in sorting these out. He spent a lot of time every year in Brockwood, but as elsewhere, he felt that nothing worthwhile was happening there. Among the problems were relationships between students and between staff members. Krishna was against these and insisted that unmarried couples should not be allowed to stay together. In one

instance when a staff member married a student, the student was not allowed to continue her studies. Mary Z[39] reports that this created great resentment and division, specially as Dorothy Simmons, the principal, could not see anything wrong with the student continuing. Another incident was when two people in Brockwood were having an affair, one of them being married. When they did not listen to the management, K spoke to the man in question severely. Mary Z[40] says he was like an 'angry god' who really 'ripped into them'. A more bizarre incident took place when a boy with long hair was asked to cut it, which he refused to do and decided to leave. Occasionally problems arose relating to drugs and alcohol.

Several discussions on these issues took place at Brockwood, one of them on 3 February 1978.[41] K's view was that if someone continued to smoke, drink, take drugs or indulge in sex, he/ she should be asked to leave. He did not emphatically say this, but his questions led students in this direction. In the same discussion, a question on whether a married person could lead a religious life was raised. His view was that it was not possible. At this time, there were two babies, children of staff members in the school, and some of the students enjoyed carrying them and playing with them. Krishna disapprovingly asked what would happen if there were 10? He believed the child should be looked after solely by the mother. We find therefore some rather traditional values operating in Krishna's mind. There was little tolerance for experimental relationships or even for family life. Like Subba Rao and the early Theosophists, Krishna seemed to believe in a total dedication to teaching or to enquiring into the self. Dorothy Simmons, though often facing criticism from K, was according to accounts of staff and students, a warm, motherly person, accessible and understanding. She did not agree with these strictures on relationships. With a ban on unmarried couples living

together, there were clandestine relationships even among senior staff members. After Krishnamurti's death, the ban was removed.

In 1987, the study centre at Brockwood was ready. The design had been supervised by K, though construction could not be completed while he was alive. The study centre contained a circular sound-proof room where one could sit in silence. Thus, it was not very different from other religious centres, which set aside a space for meditation.

As for the people in Brockwood, Dorothy Simmons had a heart attack in 1983. She recovered, but she felt K was responsible as he had criticized her continuously over the last year. After this, she had a reduced role in the school, working along with Scott Forbes and other senior staff members. She finally retired in July 1985, with Scott taking over.[42] Dorothy and her husband continued to live in Brockwood, but she had no say in the school and was somewhat neglected. Doris Pratt, too, had retired and lived near her. After Dorothy died, Doris felt very isolated, but according to various reports, when she tried to talk to K, she was rebuffed.

After Dorothy's retirement, Brockwood was faced with power struggles and conflicts, with some staff leaving when they were not given a greater role in the scheme of things. Krishna was critical of all these conflicts, but gradually things improved.

Overall, Brockwood has been a unique experiment as students are old enough to understand and appreciate Krishnamurti's teachings.

The Oak Grove School

Mark Lee reached Ojai in December 1974 to set up the Oak Grove school along with his wife Asha and one-year-old daughter Nandini. The school was started in Arya Vihar for which the KFA had just got the title. It was here in 1946 that

Rosalind started the Happy Valley School, which continued to function, but by this time, had its own land and buildings. By September 1975, there were three staff and three students, which increased to 15 students and five faculty over the next three years.[43]

In his book *Knocking at the Open Door*,[44] Mark provides an account of the Oak Grove School from its inception and some of the problems faced. From the time the school began, K was involved in all its aspects. He even provided advice on the school buildings, stating that they should merge into the trees. Beautiful sites, a large meadow that existed, should be left alone. The school design was extraordinary. For instance, the middle school was erected on stilts to avoid the roots of growing oak trees. Skylights let in light as the oak trees grew. Krishna was also happy when Mark told him the school had been built keeping in mind Indian *vaastu* principles and said it was an old science based on thousands of years of observation.[45]

In other aspects, just as for other schools, K had many criticisms to make. David Moody was the first teacher appointed, but neither K nor the trustees appreciated him, finding him too ‘intellectual’. Mark, though, retained him against all odds.

Krishna spent four months every year at Ojai. He had many inputs to offer, and even warned against ‘cooperation’, ‘togetherness’ and a ‘community’ built around a common goal, pointing out that all these were divisive. K explained that ‘the quiet brain is the most active brain’, and probing his statements, one could get an insight beyond time. If he felt that a teacher was ‘flowering’, he spent a lot of time with them in discussions.[46]

Mark records many of K’s statements on education. For instance, in 1981, he made a statement that ‘the schools are for one thing only: to create a new mind. There should be no academics, only what will allow the religious mind to

flower.’[47] Obviously the school heads found this impractical. In May 1985, Krishnamurti reiterated that he did not want a top school or a successful school, but one which was religious in the true sense. If that was not being done, it was a waste of time. He said that the brain is being ruined by academic knowledge. He recommended developing an international curriculum for all the schools at the elementary and secondary levels. Each teacher had to struggle with these statements in their own way.

By 1984, the Oak Grove School had a ‘credible reputation’. In May 1984, Mark Lee stepped aside as administrative director of the school, but he would be working as director of development. He records, ‘I was crying inwardly at my personal failure to infuse the school with the religious dimension of our work.’[48] There was so much conflict and intrigue at the school that the new head resigned within six months. David Moody took over and lasted another two years. Mark remarks that the trustees were ultimately in charge of the school but were not aware of the day-to-day events. Instead they relied on ‘parent informants and community gossip’. Only a strong school board, in touch with daily affairs, could overcome this problem of conflict, the quest for power and gossip. At the Oak Grove School, Mark records that the right kind of board was set up in 2008. He adds, ‘Without reservation, I can say that my administration and that of David Moody would have been quite different if a school board and not the Krishnamurti Foundation had been supporting our work.’ The Foundation, of course, would always have the ultimate authority.

More than 35 years after K died, we may ask what relevance his ideas have today and whether the schools are fulfilling their purpose.

Some of his statements, for instance, that knowledge has no relevance and only dulls the brain, can certainly be

questioned. One can instead argue that it is through knowledge that the mind becomes sharper, ready to take a leap into the unknown. But this statement led some teachers to neglect academics, even though K also often said that he wanted academic excellence. Krishna also had no theory of child psychology, how to tackle difficult children or an understanding of stages of development of a young mind. Younger children did not follow his talks, but they perhaps benefited from the energy of his presence. He believed children should be cared for and treated with affection but otherwise had few inputs on their needs or education. He did, however, get involved with the schools, choosing principals and educators. He held discussions on fundamental questions with teachers, and each school is different in each period of time, depending on the teachers and management involved.

Krishnamurti's attitude to women was inconsistent as has been noticed earlier in this work. He had met and been surrounded by strong women right from Annie Besant onwards. He also urged individual women to assert themselves, as he did with Nandini Mehta. But at a talk in Rajghat,[49] we find that K in his approach to girls in the school is a product of the times. He asks the young students whether they have thought about why they go to schools and colleges. He says boys pass examinations to get a job, and then for the rest of their lives they 'are caught in a machine' of their job and the 'everlasting struggle with the women they marry, with their children, a constant battle; and that is their life till they die'. Then he goes on to the girls, 'You get married don't you? That is your aim or concern: your parents get you married, and you have children. You marry a clerk or a lawyer and for the rest of your life, if you have a little money, you are concerned about how you look and what people will say and about the quarrels between you and your husband.' He goes on to say

that education is not about passing exams, ‘which any fool can do’ but about ‘cultivating intelligence’.

Balasundaram also records that K did not like to see girls wearing short dresses. Once in Rishi Valley, he commented that they looked ‘Eurasian’ (he must have meant Anglo-Indian) and asked Visalakshi to advise them to wear long skirts, referring to the typical south Indian skirts reaching the ankles.[50]

Whenever there were conflicts at the Oak Grove School, K felt that Asha, Mark’s wife, should not interfere. Instead of encouraging her to work there, he said that directors’ wives should not have a role in the school.[51]

Apart from this, in the K schools, whether in India or the West, Krishna was never satisfied with those running the schools. He had a somewhat arbitrary way of appointing people and also arbitrarily got rid of them. He often said teachers in schools should be well cared for, but there was no compassion or care for those asked to leave.

He had a typical way of getting people to work for him, though not all succumbed to his persuasive powers. Mrs Thomas records that she and her husband were invited for lunch, and then he took them into his room and held her hand tightly before asking her to be headmistress of Rishi Valley School and Mr Thomas to be bursar. She was not keen, and she says her heart sank. She postponed the decision for a month, trying to avoid K. But finally, she accepted. How could she refuse a man like K, she asked. When she told K, he kissed her hand in gratitude.[52]

Mark Lee and P. Krishna are among others who record how Krishna approached them to work in his schools. Mark, already a school teacher, recounts how he first met K on 18 July 1965 after attending his talk at Saanen.[53] Walking back to Gstaad, a white Lancia stopped near him. Rolling down the window, K asked him if he had attended the talk, if he was an American and if he would come for lunch. Surprised

and bewildered, Mark reached Chalet Tannegg on time. He says that when he went in, K held his hand and took him to the window to look out at the Alps. After a leisurely lunch at which Mary Z and Alain Naude were also present, K invited him into his bedroom for a private talk. Mark records, ‘I thought it strange that we would need to go into his bedroom and that the questions were all so personal, but this was the start of what would be a significant grooming over the next full week. There were several more meetings, lunches and other meals. Each day after lunch Krishnamurti and I would repair to his room and he would ask me one question per day saying he was unconditioning me.’ Mark says he was euphoric each day in anticipation of the lunch and conversation. Then on the last day, 1 August, K asked him if he would go and teach at Rishi Valley as they needed an English teacher. Further discussions on Mark’s preparedness for India continued, and then K said there were two ways of going there – one, as an experience and, second, to live and die there. ‘Go there and live, go and breed children, go and make that your life and nothing else!’ Mark says, ‘My thoughts were unutterable as I listened to his passionate benediction.’ On 12 August 1965, Mark flew from Geneva to Bombay. The rest of the story of his stay in India, his marriage to Asha, the birth of their twin daughters and the tragedy of the daughters getting encephalitis, staying alive but never recovering, can be read in his own book. The point here is how K persuaded people to give up their existing lives and work for him in some capacity, something he had in common with other gurus. Many times, he would ask people to join him, live with him and travel with him, and it was difficult to refuse as it seemed such a privilege. A few, however, did turn down the offer.

With P. Krishna (PK), it was a sudden invitation requiring an instant response. PK had known K for many years, though he was not very close to him. In 1985, he was married with children and was a professor at the Benares

Hindu University (BHU). In November that year he received a call asking him to go to Rajghat for lunch with K. After lunch, at which several others were present, PK and his wife were asked by K to join him in his room. There K requested him to take over the school at Rajghat. K said he would come to the point straightaway and continued 'I want you to take charge of this place. It is a sacred place. It was handed over to me by Mrs Besant and I want to hand it over to you.' As PK hesitated, K said, 'I want you to come and live here, make this your home for life … It is yours to build, to do what you like with it. It is being offered to you like a jewel on a silver platter and I am asking you, will you take it?'[54] PK still hesitated and asked for time to consider. But instead K asked his wife. PK writes:

'Krishnamurti: Wait Sir, let me ask your wife (takes her hands and looks at her intently). My dear darling, will you do this for me? Will you come and live here, make this your home?

Meenakshi: (in tears) Yes Sir, we will do anything for you, we will come and live here.'

And thus, the decision was made. Details of the salary and such other matters were worked out later, but PK remained the head of Rajghat for many years.

Balasundaram too was asked overnight to take over as principal on 5 October 1958. He did not have time to inform his wife Visalakshi until he went to Bangalore on 20 October. And K even insisted on him donating his cows to Rishi Valley. Until then, the Rishi Valley dairy had buffaloes, which provided good milk and were hardy and suited to the climate. But K wanted cows, and it was said that he found the buffaloes unaesthetic. Balasundaram writes,[55] 'I had an excellent herd of cross-breed cows and every time Krishnamurti visited our house in Bangalore, he would spend a few minutes looking at them and urged me to take them to Rishi Valley. I still remember having the cows and calves

loaded for Madanapalle in a lorry late one evening after nightfall…. the animals sensed something and were very unhappy. They kept calling out in a continuous chorus. After the lorry departed for Rishi Valley, Visalakshi and I sat in the house as if in great bereavement. Then she fetched her veena and played some music. We went to bed with a heavy heart.'

Thus Krishna in many ways acted like a typical guru. It was almost like Annie Besant asking Narayaniah, don't you accept me as your spiritual teacher? It was difficult to refuse his requests. When K invited someone to join him for lunch or at one of his schools, it seemed like a special privilege. But equally often K would arbitrarily ask a person to leave, as he did with Subba Rao, Mr Pearce and many other teachers. And for those who stayed on, he was never happy with what they were, or rather were not, accomplishing.

In the context of Rosalind and Rajagopal, he has been portrayed as a weak man, unable to oppose them. However, throughout his life he took a very strong stand against what or whom he did not like. But at the same time, he often did not make independent decisions, being influenced by whomever was close to him.

Mark Lee[56] recounts, 'In 1978 when the Lilliefelts returned from India, they told me that Krishnamurti was unhappy with the way the school was going.' Mark was both surprised and upset as K had just left there and discovered that the Lilliefelts had spoken against the school and K had listened. He says, 'I could see that Krishnamurti's information came from the last person he had spoken with, and he was not very critical of the bias of his sources, particularly if the information came from friends or others he trusted.' Balasundaram and others too felt the same.

Balasundaram wrote: 'I was a witness to this phenomenon for thirty years at the dining table. Especially when Krishnamurti was relaxed people close to him would inject

their opinions and prejudices of others who were not present … During moments of stress or discord in the organization, he was particularly vulnerable and seemed to tolerate loose talk at the table. This was in a sense inevitable because he had no first hand way of discovering the goings on. The shrewder, less scrupulous and more ambitious people around him knew it.'[57] K would then act on this information or misinformation, often removing the person concerned.

Balasundaram also recounts how he once cornered K after his verbal attack on two people. He records,[58] that in 1974, a guest house had been built at Haridvanam, Bangalore, and he and K were staying there. K was not happy that Hari Khode and Ananthaswamy, his two workers there, had not come to meet him. Balasundaram finally phoned and asked them to come at 4.30 pm. When they arrived, K 'launched a blistering attack in my presence for half an hour. At first, they tried to say what they would do. Then as the tirade mounted, they fell silent almost dispirited.' When they left, they looked in a puzzled way at Balasundaram, wondering if he had said something to K that had triggered this. Balasundaram too was upset by this and after the evening walk, he said to K, 'During our twenty-five to thirty years of association, we have let you talk to us like this and every bone of our ego is broken. Do you think you will have time any more, or the people will let you do it?' K, he says, looked out of the window and did not reply.

Thus, we find many different aspects of K reflected in his educational institutions and in his actual interactions with the people in them.

The schools are not perfect. As time passes, some of the schools seem to have lost the simplicity they once had. Teachers and students may not discriminate on the basis of religion, but personally many continue to follow their own beliefs and even to be disciples of various gurus. Some support one political party or the other. As the world

changes, students have become more ambitious and competitive. Teachers form different categories. Some are genuinely interested in K, others are career teachers. A third category includes those who were once interested but have in a sense become institutionalized. Provided a comfortable life with everything taken care of, they find it difficult to leave. Erving Goffman, in his book *Asylums*,[59] has examples of closed institutions and the residential schools set in remote surroundings have similarities with his descriptions.

Yet, all Krishnamurti schools are still qualitatively different from most other schools. Among the students are those who are influenced by Krishna and who remain different throughout their lives. With their relative freedom from competition, their spirit of enquiry, their excellent resources and their main aim of creating a good human being, there is much to emulate in Krishnamurti schools. Even though the schools may not have produced ‘a new human being’, undoubtedly many of those passing out of these schools are ‘better human beings’.

CHAPTER 12

A Vision for Our Times

Brought up to be a messiah, Krishnamurti certainly became a World Teacher. He hardly stayed long in one place, and his travels and talks across the world were incessant. He spoke in India and Europe, in North and South America, and even addressed the United Nations. However, he avoided communist and Islamic countries, though he had followers there too. Krishna had a vision of a peaceful world, a world where love and truth prevailed, where people were not divided on the basis of nationality, religion, caste and class. He believed he could lead people to a new understanding of life, a life in harmony with nature, with plants, animals and other humans.

Others before him had had a similar vision, but Krishna was unique as he spoke about our present times in simple English without any jargon. He did not refer to ancient texts or quote other gurus or philosophers to support his thoughts. He spoke directly, from the depths of his being and from an inner understanding of the world as he saw it. His words touched many, and hundreds of thousands across the world listened to him, read his books and were affected by what he said. He wanted a revolution that would transform the world, but the revolution had to begin with individual transformation, with each person undergoing a mutation and emerging as something different – like the transformation of a brilliant butterfly from a caterpillar.

If adults could not change, were unable to drop their prejudices, ambitions and conditioning, perhaps children could be transformed if they were educated in a different way. To this end, Krishna set up several schools in India, and

one each in the UK and the US. But throughout his life and until the end, he repeatedly said that no one had changed, not one single person.

If he was right, one has to ask the question why and also look at it in context. From the beginning of time, prophets and religious leaders, for want of a better term, have spoken about changing oneself, about self-knowledge and self-transformation. New religions were founded and experimental communities attempted to live according to certain ideals, but was anyone transformed? The question is difficult to answer as we would have to explore a further question – how would we know? What would be its effect on the world today? In the later years, Krishna said a transformed person affected the stream of consciousness and therefore the world. But he also implied that such a person steps out of time, and therefore such a person could hardly affect the world. Though not all may agree, many would feel that over centuries, the world has changed and is changing for the better, with more awareness of the environment, along with human and animal rights, and that this outweighs the violence and hatred that exists. For instance, Steven Pinker, the Canadian linguist and psychologist, basing himself on a mass of data, argues that violence is decreasing in human societies and that the general condition of humans is improving.[1] Whether this is due to a few transformed individuals or to innumerable other factors is impossible to assess as it goes into the realm of the supernatural and transcends reason.

Many have posed the question: was Krishna enlightened? And on a broader level, how can one decide whether or not a person is enlightened? Susunaga Weeraperuma, a follower of Krishna, attempted to answer this. In his book *J. Krishnamurti: As I Knew Him*, he says, ‘Not being an enlightened person oneself, has one that sharpness of intelligence to distinguish a genuinely enlightened person

from someone who is feigning enlightenment?' He adds that there is no objective test that the ordinary person can use. Regarding Krishnamurti, Weeraperuma put the question to Dr Adikaram, K's long-time supporter in Sri Lanka. Adikaram said he had considered this question since the 1930s. The Buddhist scriptures state that an *arhat* (enlightened being) does not dream and so he asked K if he ever dreamt. K replied that he never did. 'Have I removed your doubt concerning Krishnamurti's enlightenment?'Adikaram concluded.[2] Though K, at times, told people he did not dream, he recounted many of his dreams to Mary Zimbalist.[3] In any case, something said in early Buddhist scriptures may not provide the right criterion to judge someone's spiritual state.

K himself spoke often of having touched the source, of sacredness, vastness, a benediction, and much more. He wrote about it,[4] and it was experienced by him during the 'process'. Towards the end of his life, he reiterated that such a brain, such an energy, that he possessed, would not be found again for a long time. There were some close to him who felt they were aware of a sacred presence, a great power and others had strange mystical experiences, but the experiences of others have to be considered subjective. Countless people over the ages have had similar experiences, and there is no way of knowing their value. But objectively assessing K's own writings and talks from his earliest days to the end of his life, one does not have to use any particular criteria to realize that he was in touch with something tremendous, something beyond our understanding. One need not give him the label of an enlightened being, yet his words came from some deep source of truth. Tirelessly, over the years, he urged people to listen, believing that in the very act of listening, listening without preconceptions, without memory, without comparison, one would see the truth as he saw it. Many did

have glimpses of it, and did change, even if a total transformation had not taken place.

But, as we have seen in this book, Krishna had many different aspects. Having touched the timeless, he was still operating within time and space, that is, whatever his consciousness might have been, he was living and operating in this world. Was K then two people? He was asked this question many times and he always denied it. Rajagopal made this observation and responding to it Mary Lutyens, K's strong supporter, said he was not two but many people. She wrote, 'It seems to have taken the Rajagopals a long time to find out that K could be two different people. I would say that he was not two people but a dozen. But whatever his outward conduct there was always a secret undercurrent of sacredness going on inside him.'[5] Mark Lee felt that when one was in his presence, his spirituality was apparent. 'He was himself what he taught. There were not two different Krishnamurtis as has been alleged.'[6]

Lifelong followers were disappointed by aspects of Krishna, the man, yet found it difficult to judge. The constant feeling was who were they to do so? Weeraperuma compares him to Ramana Maharshi and says that K's periods of 'otherness' were discontinuous, temporary. He comments that this is not the case with a realized soul. He ends his comparison and criticism with the words, 'Was he inwardly a fully transformed spiritual master, despite all the imperfections that were evident in his outward behaviour? Who am I to judge? Perhaps it is best to ignore his personality, forget the man K who is no more, and concentrate instead on the marvellous spiritual teachings that were given to the world through him.'[7] Many others have commented on the dichotomy between the man and his teachings and have felt the same way – forget the man, focus on the teachings. But one has to ask that if K was not

a totally transformed human being, how could he expect others to be?

Krishnamurti died on17 February 1986, and a comment is often made that this was also Leadbeater's birthday, though research showed Leadbeater was born on the 16 February. Certainly, he owed a lot to Leadbeater, whom he later described as 'evil', though earlier he had praised him in his letters. Why would an evil man have chosen K? What was evil about him? These are unanswered questions.

What was that mysterious power that moved through K? He had said that he had touched the source of everything. Was that correct?

Who was the 'other' who inhabited him? He believed that something else decided what would happen to him. As Mary Lutyens says, K's own words seem to show he was a vehicle for a higher power, yet he denied that he was different from this power. Also, when he wrote his *Notebook* and *Journal*, this power seemed blended with his consciousness. The power came to him uninvited.

Was his inspiration similar to that of a literary genius, artist or musician? Musicians such as Beethoven seemed divinely inspired, yet at other times, they were ordinary people. K did say some kind of energy or power came as a 'revelation', when the mind was quiet, it came when he was about to speak, or even to write, but was not there all the time. Did the Lord Maitreya inhabit his body from time to time? This explanation would account for a lot in him. K neither denied nor agreed with this theory but felt there was something that could not be understood. Nor did he deny that he was the World Teacher, and sometimes even affirmed it.

Some have suggested that he actually spoke, not through revelation, but from what he had read or heard.[8] In early childhood, his mother had narrated traditional stories to him, and he was also well-versed in Brahmanical traditions

of purity. Later, Leadbeater and Annie Besant instructed him in Theosophical precepts, occult ideas and some ancient texts. While studying Sanskrit with Jinarajadasa and Shiva Rao, more texts must have been revealed to him. He loved Sanskrit chants and frequently chanted himself. He also had favourite *bhajan*s. When resting in Kashmir, the Mandukya Upanishad had been read out to him. He was familiar with Aldous Huxley's book *The Perennial Philosophy*, which put together passages from various philosophers of the past. He also discussed and learnt from Buddhist and Vedantic scholars, scientists and computer experts. He did use some of these in his talks, for instance, saying that artificial intelligence could be used to mould human beings. Possibly he was also influenced by Aldous Huxley's *Brave New World*, which uses this concept.

But if we look closely at what he said, or listen to him, it would seem that even if he was familiar with various streams of thought of the past or present, he did not speak from knowledge of these but from the depths of himself. Was this knowledge lodged in his subconscious and brought to the forefront when he spoke? Or was the similarity with these various sources only because each emerged out of the same ultimate source?

As for the 'process', was it the raising of the kundalini? It seems possible. As seen in Chapter 2, Gopi Krishna provides a detailed account of this occurrence and how he raised it inadvertently and went through innumerable problems for 15 years. U.G. Krishnamurti also recorded terrible headaches. But problems created during the activation of the kundalini are believed to occur only when it is done without proper guidance, and when the person is inadequately prepared. Krishna's process began when he started some traditional meditation. Was he in some way unprepared? The process also continued throughout his life.

K did not want to be compared with anyone, yet comparisons are inevitable. Much of what he said had been

recommended for those on a spiritual path from ancient times. For instance, ‘know yourself’ was one of the tenets of the ancient Greeks and was also reiterated in other philosophies. The concept of the ending of thought is also very ancient. Patanjali’s *Yoga Sutra* has as its second line, ‘*yoga-chitta-vritti-nirodha*’, that is, yoga or union takes place when thought stops. Many later teachers, too, focused on the ending of thought including Ramana and other Vedanta scholars. Even the Master Kuthumi spoke about it. The philosopher Will Durant, while discussing this theory in the context of the western world, added a note of caution. He wrote,[9] ‘The romantic protest against thinking, from Rousseau and Chateaubriand to Bergson and Nietzsche and James has done its work; we shall agree to dethrone the Goddess of Reason if we are not asked to re-light the candles before the ikon of Intuition. Man exists by instinct, but he progresses by intelligence.’

But there is one difference between these and K’s teachings in that he does not recommend any stages to reach this state but believes thought will end when it sees its own futility. But is thought an independent entity? K used to say, ‘the thinker is the thought’ or ‘the observer is the observed’, and one could ask who is it who sees the futility when there is no ego, no self, which has been eliminated by ending thought?

Another of his key principles was a world vision, as he spoke against identity with nation, religion or caste and repeatedly emphasized the psychological similarity of all people across the world. This too is not unique. Many have spoken of it before including a popular singer like John Lennon, and in a different way, Karl Marx.

What role did Theosophy, various philosophies and other systems of thought have on Krishna’s life? His philosophy has often been compared to that of Buddhism and Vedanta and with several individuals, including Ramakrishna

Paramahamsa, Rabindranath Tagore, Mahatma Gandhi, Sri Aurobindo, Osho, and U.G. Krishnamurti. All these thinkers moved beyond fixed identities of caste and religion and to some extent even of nation and nationality.

Towards the end of his life, he even renewed his ties with Theosophy. Though many were against it, he insisted on Radha Burnier, president of the Theosophical Society, being a Krishnamurti Foundation member. The three basic principles of Theosophy have been brought out in Chapter 1, along with some Theosophical aspects that had an influence on his life. His debt to Theosophy has hardly been acknowledged by him, or even by others, but it was immense.

Looking at some other aspects of Theosophy, one can note that there is considerable similarity in its basic ideas with those of Krishna's. Theosophy retained the principles of seeing each religion as a path to truth, and understanding hidden mysteries, but at the same time, each president of the Society expressed the ideas differently. Later resolutions of the Society explain that approval of the three principles is the only condition of membership, but no belief, doctrine or opinion is binding on anyone. 'No teacher or writer, from H.P. Blavatsky onwards, has any authority to impose his or her teachings or opinions on members.'[10] Nor does anyone have to give up or change their own religion. It also states: 'Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth … Peace is their watchword, as Truth is their aim.'[11] Like Krishna, therefore, the aim of Theosophy was truth. Theosophy could accept or incorporate any religion or system of thought. Further key principles of Theosophy were also put forward, in addition to the earlier principles.[12] These state that the universe and everything in it are interrelated and form an interdependent whole; reality reveals itself in the purposeful, ordered and meaningful

processes of nature, as well as in the deepest recesses of the mind and spirit; recognition of the unique value of every living being expresses itself in reverence for life, compassion for all and respect for all religious traditions.

The first two statements correspond with K's teachings and the third to some extent.

By the time Radha Burnier took over, Krishnamurti's teachings were integrated into Theosophy. Thus Burnier, writing in 2012, talked of the 'me', the centre, in almost exactly the same way as K. She begins the article with the words, 'The much-used word "my" refers to a fictitious centre to which the mind draws every experience.' She continues throughout the article to show, just like K, how the self creates all the problems, through memory, a desire for achievement or acquisition, jealousy and other emotions.[13] There are also several positive articles on Krishnamurti in issues of the *Theosophist*.

Apart from this, writing about Theosophy, Edward Abdill also brings out the similarities, though he does not mention K.[14] He says, 'Contrary to the belief systems offered by many religions, the Theosophical view is that we must discover the truth within ourselves. It must result from our experience rather than from our belief. To experience truth is to understand a principle. That understanding comes to us in a sudden timeless flash. One minute we do not understand and the next we do. There is no measurable time between knowing and not knowing.' This again echoes K's thinking.

Like the Theosophists, Krishna's developed philosophy included the concept of an absolute reality underlying the world, similar to the concept of Brahman. He and the Theosophists also believed that the search for truth was the main goal of life. But K did not recognize the universality of all religions, or overtly focus on hidden wisdom, though he did incorporate certain occult practices in his life. Though

not openly revealed to his followers, the occult element was always present in Krishna's life. In very specific ways, he also used what Theosophists had already said. Thus, when he explained the Christian cross, as representing the negation of the 'I' (the horizontal bar crossing the I'), he was only paraphrasing Madame Blavatsky who interpreted the crucifixion as that of the Christos within, the self-sacrifice of the higher Manas or Ego.[15]

Krishnamurti's teachings have also often been compared to Buddhist tenets.[16] In his early years, Krishnamurti was inspired by the Buddha, and even later, he commented that his teachings came closest to that of the Buddha's. For instance, Krishnamurti talks of suffering and desire, everything being in a state of flux and the non-existence of a permanent self (Buddhist *anatta*).[17] Also like the Buddha, he did not go into topics of life after death or reincarnation.

S. Rinpoche, Director Central Institute of Higher Tibetan Studies, Sarnath, points out the similarities and differences between Buddhism and Krishna's teachings. He says, the Buddha spoke at both the relative and the absolute level, but K only speaks of the absolute. When the Buddha speaks of the absolute, there is no difference between the two. The relative truth is linked with the process of thought and gradually, through a deeper enquiry, the absolute is revealed. For K, there is no gradual process. The Buddha believed preparation was a prerequisite to reach the level where one could be transformed, but K says no preparation is required. For both, the moment of transformation or transmutation has no time – it is spontaneous and immediate. An important aspect of K was in denying the teacher–taught relationship and encouraging people to enquire for themselves.[18] Both the Buddha and Krishna used the method of negation. By negating everything, one could see reality. K held dialogues with other Buddhists including Walpola Rahula. Rahula points out that many

things K said are similar to Buddhist teachings. As he says, the Buddha, too, did not accept the concept of a creator god, or a permanent underlying, eternal *atman* (soul); the Buddha also spoke about life being full of conflict and sorrow, and that freedom means freedom from attachment. The Buddha, too, said that to realize truth, one must see things as they are. Among other similarities he mentions are that awareness or mindfulness form an important part of Buddhism.[19]

'Choiceless awareness' is also what is advocated in *vipassana*, a Buddhist meditation system of learning to watch without reaction. Others, for instance, Alan Watts have compared K's philosophy to Zen.[20]

Comparisons to Vedanta are numerous. The key element of Vedanta is Brahman, the absolute unborn source of all creation in which there is no becoming or time. In her biography, C.V. Williams feels Krishna's philosophy has similarities with Vedanta and his daily practices are similar to those of religions originating in the Vedas.[21]

Nisargadatta Maharaj, in *I am That*, says, 'Somebody must tell you about the supreme reality and the way that leads to it. Krishnamurti is doing nothing else.'[22] Aubrey Menen says, 'It is he (Krishnamurti) who revived the teaching of the Upanishads and proclaimed them undefiled – at last.'[23]

The great teacher Ramana Maharshi is grounded in the essence of Vedanta. Devaraja Mudaliar is among those who brings out Krishna's similarities with Ramana, also commenting on their different approaches.[24] K. Swaminathan also pointed out the similarities of Krishna and Ramana.[25]

Interestingly, Krishnamurti himself describes his closeness to both Buddhism and Vedanta in a review of his own book in June 1976. *Krishnamurti's Notebook* is a kind of diary that reflects his inner consciousness and even his mystical states. A review of the book appeared, which K did not think

was any good, and he dictated a review of his own book to Friedrich Grohe, one of his main followers in later years, as if written by someone else. It is not clear whether one should take the review seriously, as Grohe records, he laughed as he dictated it, but nevertheless, it is interesting. It begins: 'Aldous Huxley wrote that to listen to Krishnamurti was like listening to the Buddha, the greatest teacher in the world …' It goes on to say that, 'Anyone who wishes to write a review of a book of this kind must have considerable knowledge of the Hindu expression of the realization of truth and have explored deeply into Buddhism.' He adds that Nagarjuna was one of the greatest Buddhist teachers, but 'it seems to me that Krishnamurti is much closer to the Buddha and beyond Nagarjuna than perhaps to the Hindu expression of truth. *Krishnamurti's Notebook* appears to me to go beyond the Upanishads and Vedanta.' Further he says, 'I am familiar with the Upanishads and have delved deeply into the teachings of the Buddha…. I can feel through all the pages of this book a sense of extraordinary love which the Tibetans might call the love or the compassion of the Bodhisattva, but when you give it a name and an ideological symbol you will lose the perfume.'[26]

As for Christianity, in his early years, the Theosophists probably had told Krishna a lot about Christ. His earlier ecstatic speeches, using words such as 'the beloved' and the 'living waters', suggest his familiarity with Christianity. He claimed he had not read the New Testament, yet he had certainly heard a lot about Jesus, as, according to the Theosophists, the Bodhisattva Maitreya had previously inhabited the body of Christ and now would incarnate in Krishnamurti. Once K was asked if he was the Christ, and he said he was in the true sense of the word. At other times, he would neither say yes nor no, as both would cause controversies. In later life, he did not speak very favourably about Jesus, or about Christianity, but this is what he said in

1934. ‘A man infinitely greater than any of us had to go His own way that led to Golgotha; no matter whether His disciples could follow Him or not; no matter whether His message could be accepted immediately or had to wait for centuries. How can you expect me to be concerned with what should be done or how it should be done? If you have once lived on a mountain top, you cannot return to the plains. You can only try to make other people feel the purity of the air and enjoy the infinite prospect, and become one with the beauty of life there.’[27]

There are many others K has been compared with, but in modern times, Krishnamurti’s thought came closest to that of Osho and U.G. Krishnamurti. UG, often called ‘the other Krishnamurti’, had a life strangely similar in some respects and a philosophy too that was similar if more radical. He was deeply influenced by K, and though he overtly criticized him, it is clear that his admiration for K was tremendous.

Uppaluri Gopala Krishnamurti, popularly known as ‘UG’, was born on 9 July 1918 in the town of Masulipatnam in present Andhra Pradesh. His early years were spent in the nearby town of Gudivade. UG’s mother died when he was only seven days old, and he came under the care of his grandfather, T.G. Krishnamurti, who was a Theosophist, though he also retained his orthodox Brahman culture. Between the ages of 14 and 21, UG tried several spiritual techniques and engaged in self-enquiry, rejecting traditional beliefs. He joined and lectured for the Theosophical Society, but he left the society after a few years. Despite the similarities, he seemed in constant rivalry with J. Krishnamurti, whose talks he attended and whom he also often met. UG married in 1943 and had three children, though his marriage later broke up. In 1967, after listening to K, he had a transformatory experience in which he felt he died and was reborn a different person. He then rejected K, finding faults in his teachings. He used to travel to Saanen

and give talks around the same time as Krishna, and those disgruntled with Jiddu Krishnamurti would flock around UG. UG too underwent a process, somewhat similar to that of K's. His experience during the process was of being made pure, of the brain being cleansed.

UG did not give formal lectures or write books but has a number of disciples, some of whom have recorded their conversations and dialogues. He too reiterated that each person should be their own teacher and that no guru is required. One of his biographers, the actor Mahesh Bhatt, says of him: 'UG shuns religious persons, ridicules social reformers, condemns saints, speaks with disgust about sadhakas (spiritual aspirants), detests the chanting of the Vedas or the recitation of the Upanishads and is full of rage when one speaks of Shankara or the Buddha.'[28] Mukunda Rao has written a lot on UG, and his book *The Other Side of Belief: Interpreting UG Krishnamurti*[29] is valuable to understand the relationship between UG and J. Krishnamurti. UG is even said to have experienced strange bodily changes at the moment of K's death.

Osho (1931–1990), earlier known as Rajneesh, had both praise and criticism for Krishna. He said that Krishnamurti's was the Royal Path. Such a path had no methods or techniques but was difficult to understand.[30] He also said that the 'statement' assuring people that no effort was needed only applied to those who had been making efforts earlier.[31] During his life, Osho wrote over a 100 books, interpreting ancient texts and explaining his own philosophy. He recommended many different and controversial practices, but also believed in inner exploration and in freeing and opening the mind. However, Krishnamurti did not appreciate either UG or Osho. He was, in fact, against all gurus, philosophies and religious teachers.

It has also been pointed out that K's 'comments are imbued with the same spirit which animates the ideas of

Tagore and Coomaraswamy'.[32] Ananda Coomaraswamy (1877–1947) from Sri Lanka was a noted art historian and philosopher.

Several other comparisons have been made with various religious, spiritual and cultural personalities. Krishna's teachings have also been analysed in both positive and negative terms. For those who see him as a philosopher, comparisons have been made with various philosophers, too, from Plato onwards.[33]

Yet all this analysis and discussion, while worthwhile in some way, takes us away from deriving any benefit from his teachings. Krishnamurti himself once said: 'There is nothing new under the sun. Everything has been thought out, every manner of expression has been given to thought, every point of view has been shown. What has been said will always be said … But to a man who desires to test anything, any idea for himself, everything becomes new. If there is a desire to get beyond the mere illusions of words, beyond the expressions of thought, beyond all philosophies, and all sacred books, then, in that experiment, everything becomes new, clear, vital.'[34] Though this was one of his very early statements, it still makes sense.

If there is only one truth, innumerable sages and saints must have spoken of it from ancient to present times, not just in India but all over the world. However, Krishnamurti is among those most relevant for our times. In this book, we have looked at his strange life and how from a small town in India he became a world citizen. Yet he was neither of the East nor of the West, he did not belong anywhere. In his talks, he urged others to drop their beliefs, their ideals, their identities, for only then could there be a world without division. He encouraged a kind of cultural revolution within oneself, freeing oneself of past traditions. Self-knowledge and looking within would automatically lead to change, and individual change would affect the whole world. Could this

really happen? It is only by examining and experimenting with what he said that this can be known.

Though he said no one had changed, he himself narrated two unlikely instances of transformation to Weeraperuma,[35] and some like Vimla Thakar and U.G. Krishnamurti did feel they were transformed. In the context of his statement, one has to ask the larger question – can anyone be totally transformed while living in this world? Can the truth seen by Krishnamurti only be incorporated when one has moved beyond the struggles of the world, the day-to-day unavoidable problems?

In actual fact, countless people from his schools and also in all parts of the world have been influenced by what he said. His influence even extended to prisoners: Angel Patrick Boyar, an author and former prisoner, has recorded that he was influenced by Krishnamurti and noted down many passages from K's books in his journal.[36]

Asked if he would accept the Nobel Peace Prize if offered, Krishnamurti said, 'An award for what? The politicians have been awarding this peace prize to each other for years, but there isn't any peace in the world. It's all just a farce, some kind of game they are playing. No sir, if you are doing the right thing, you won't accept any prizes or awards. Right action is an end itself.'[37]

His ultimate message was one of love, empathy and compassion not for any particular person but for everyone and everything.

Notes

Chapter 1: The Boy on the Beach

1. Even as a child, Helena had mystical experiences. At the age of 18, she married Nikifor V. Blavatsky, a middle-aged friend of the family, vice-governor of the province of Erivan. There are different accounts of why she married – one version being that it was in response to a challenge from her governess. A more likely story, though, is that she was already on the occult path and left home one day to follow Prince Galitzin, an occultist. On her return, an arranged marriage was set up for her to avoid further scandals. She agreed because her future husband too believed in the occult and also because she would be more free as a married woman. The marriage did not last long. See *The Theosophist*, Vol. 133, No. 8, p. 18.

2. See Blavatskyarchives.com/dallasblavatsky.htm

Their stay in India was encouraged by Moolji Thackeray, a member of the Arya Samaj. It was after correspondence and encouragement from T. Subba Row (1865–1890), an Advaitic scholar, that they went to Madras in April 1882. Subba Row then joined the Theosophical Society.

3. More funds were received over the succeeding years. Later, several buildings too, were constructed by the Theosophical Society members, as well as shrines to various religions such as Hinduism, Buddhism, Christianity, Islam, Sikhism and Zoroastrianism. The motto of the society is, ‘There is no religion higher than Truth.’ This was said to be the family motto of the Raja of Benares, adopted by the Theosophical Society in 1880. See www.blavatskyarchives.com

4. Al Boag. ‘From Blavatsky to Krishnamurti: Hindu Chronology, Biblical Eschatology, Physiology’. In *Literature and Aesthetics*, Vol. 21, No. 1. June 2011, p. 123.

5. Ibid., p. 124.

6. Mark Bevir. ‘Theosophy and the Origins of the Indian National Congress’. In *International Journal of Hindu Studies*, Vol. 7, 2003, p. 99–115. Retrieved from https://escholarship.org/uc/item/73b4862g. *6-7*

7. Even Jawaharlal Nehru (1889–1964), future prime minister of India, influenced by his tutor Ferdinand T. Brooks, an Irish–Belgian theosophist, joined the Theosophical Society at the young age of 14, on 13 August 1903. However, a couple of years later, when he went to Harrow and Cambridge, he moved away from theosophy. See www.theosophyforward.com

8. Annie Besant and C.W. Leadbeater state, ‘The material bodies from which the sixth Root Race is to be developed are to be selected from the sixth sub-race of our present Aryan race. It is therefore perfectly natural that this community should be established as it was found to be, on the great continent of North America, where even already steps are being taken towards the development of the sixth sub-race. Equally natural is it that the part of that continent chosen should be that which in scenery and climate approaches most nearly to our ideal of Paradise, that is to say, Lower California.’ C.W. Leadbeater and Annie Besant. *Man: Whence, How and Whither*, Adyar, Madras, Theosophical Publishing House, p. 693. This long book presents an imaginative (according to them, clairvoyant), vision of life at the time of the sixth root race.

9. In India, the traditions of saints and mystics meditating for thousands of years in secret caves or in *samadhi*s beneath the ground is well known. In Islam, there is the concept of the hidden imams and the *abdal*s, the secret representatives of god. In the West, the idea of hidden mystics is also ancient. It has been linked to Jesus’s

resurrection and passages about saints in Revelation, which forms part of the New Testament. Much later, the theories of the mystical world of the Great White Brotherhood were put together by Karl von Eckartshausen (1752–1783) and further developed by several others. In his writings, C.W. Leadbeater explained the theory of an occult hierarchy of which the masters formed a part. In *Man Visible and Invisible*, he says that nothing could be known of the Absolute, the Supreme, the Infinite, ‘except that he is’, but the manifestation of this in our solar system is the Logos, which is the guiding force or deity. C.W. Leadbeater. 1902. *Man Visible and Invisible*, Adyar, Madras, Theosophical Publishing House, p. 28.

10. See https://www.theosophical.org/library/65

11. C.W. Leadbeater. 1925. *The Masters and the Path*, Adyar, Madras, Theosophical Publishing House, p. 268. 1. At the top is the Logos with three aspects. 2. Below is the Lord of the World (9th initiation). 3. Next, the Buddha and the Pratyeka Buddhas (8th initiation). 4. The Bodhisattva, Mahachohan and the Manu (7th initiation). 5. The Chohans (6th initiation); the Chohans consist of the Masters: Kuthumi in direct line from the Bodhisattva; Morya in direct line from the Manu; and the other five in the line of the Mahachohan: These are Jesus, The Count, Hilarion, Serapis, The Venetian. 6. The Asekha (5th initiation). Below this level are four other initiations, and even the first is a great step forward on the path. According to this theory, in present times, the Lord of the world is Sanat Kumara, an eternal youth, who is known in Hinduism as a mind-born son of the god Brahma. Theosophical sources state that he lives in Shambala, located in an oasis in the Gobi Desert or in a secret etheric world above the oasis. (Shambala is also known in Hindu and Buddhist sources, with different locations.) The present Buddha, below Sanat Kumara in the hierarchy, is Gautama Siddhartha. The Pratyeka Buddhas are those who in Buddhism are said to seek enlightenment only for

themselves, but in this scheme, they are the three pupils and assistants of Sanat Kumara, who will be future Lords of the World. At the next level, the Bodhisattva Maitreya represents compassion; the Mahachohan represents Buddhi or the higher intellect; and the Manu represents skillful action. Below them, the Chohans, also known as Mahatmas or Masters are guides for the world. The Asekha (5th initiation), literally, 'not learner', is a term for the adept, one who has completed his training. It is a Buddhist term, which also refers to an *arhat*. An adept has gained several powers and is able to assist the Masters in their work.

12. H.P. Blavatsky. 1889. 'The Future of the Theosophical Society'. In *The Key to Theosophy*, London, Theosophical Publishing House, pp. 304–7.

13. Annie Besant. 1893. *An Autobiography*, London, Fisher and Unwin, p. 182.

14. Gregory J. Tillett. 1982. *The Elder Brother: A Biography of Charles Webster Leadbeater*. London, Routledge and Kegan Paul. 1986. *Charles Webster Leadbeater (1854–1934): A Biographical Study*. https://ses.library.usyd.edu.au/handle/2123/1623

15. The adoption of Jinarajadasa was accompanied by some amount of drama. Jinarajadasa wanted to go with Leadbeater to England, but his parents were against it. The dramatic attempt to escape is described by Jinarajadasa himself, who swam out to a ship to get away and was locked inside a cabin to prevent the police getting to know where he was, as his frantic parents had got in touch with them when he went missing. Jinarajadasa records that as he had two volumes of Jules Verne, he was quite happy. But then his parents agreed to his departure and he returned from the ship and left with Leadbeater for England in 1889. C. Jinarajadasa. 1938. *Occult Investigations: A Description of the Work of Annie Besant and Charles Leadbeater*. Adyar, Madras, Theosophical Publishing House.

16. C.W. Leadbeater. 1895. *The Astral Plane: Its Scenery, Inhabitants and Phenomena*. Adyar, Madras, Theosophical Publishing House, 'Introduction' by C. Jinarajadasa, p. 10.

17. C.W. Leadbeater. 1930. *How Theosophy Came to Me*, Adyar, Madras, Theosophical Publishing House.

18. William Wedderburn, *Allan Octavian Hume*, *C.B.* London, T. Fisher Unwin, p. 83. Hume refers to secret religious sects which had a hierarchy, the leaders being of no sect and no religion, yet of all religions.

19. G. Narayan. 1998. *As the River Joins the Ocean: Reflections about J. Krishnamurti*, Delhi, Book Faith India, p. 78, note 4.

20. See quotes from the court cases in Veritas. 1913. *Mrs Besant and the Alcyone Case*. Goodwin and Co., Madras, pp. 135, 248, 262.

21. He is sometimes said to be five years older than Krishnamurti, but Giddu Narayan, Sivaram's son, provides this date in *As The River Joins The Ocean: Reflections about J. Krishnamurti*, Delhi, Book Faith India, p. 9.

22. Mary Lutyens, 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 46.

23. Veritas. 1913. *Mrs Besant and the Alcyone Case*. Goodwin and Co., Madras. p. 18–19.

24. Gregory J. Tillett. 1986. *Charles Webster Leadbeater (1854–1934): A Biographical Study*, pp. 52–53 [Online] ses.library.usyd.edu.au
Sydney Digital thesis, open access [4826].

25. G. Narayan. 1998. *As the River Joins the Ocean: Reflections about J. Krishnamurti*, Delhi, Book Faith India, p. 9.

26. Thyagamoorthy Sharma, current caretaker of the house, confirmed this as his own mother assisted Sanjeevamma in the birth.

27. A description of the house is provided by the caretaker Thyagamoorthy Sharma. He was familiar with the house before its renovation. He says: 'After entering through a

verandah, on the ground floor there were two small rooms, one of which led to a hall. After crossing the hall there was a *nadava* or passage. To the left, there was one more room, and then a quadrangular hall with three doors opening into the puja room, kitchen, and a third room where Krishnamurti was born. Behind that was a courtyard with a well and two more rooms, one used for women in their periods and one for temporarily keeping the body of anyone who died. Upstairs too there were several rooms, and a large hall.'

28. Veritas. 1913. *Mrs Besant and the Alcyone Case*. Goodwin and Co., Madras, pp. 146–47. Vallathur is located in Gudiyattam block, Vellore district, while another Vallathur is in Kanchipuram district.

29. Even among high-caste Brahmans, there were levels, and Velanadus were among the middle level. Traditionally they were involved in Kuchipudi dance.

30. Quoted in Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 16.

31. During the First World War, he was a captain, an army doctor posted in northwest India. After the war, he remained part of the prestigious Indian medical service in which very few Indians were appointed in those days. As medical officer, he was posted in different towns in Madras presidency, held the chair for anatomy in his college, and also was police surgeon and chief medical examiner of Madras city. See G. Narayan, 1998. *As the River Joins the Ocean: Reflections about J. Krishnamurti*, Delhi, Book Faith India, p. 9

32. G. Narayan. 1998. *As the River Joins the Ocean: Reflections about J. Krishnamurti*, Delhi, Book Faith India, p. 79.

33. Veritas. 1913. *Mrs Besant and the Alcyone Case*. Goodwin and Co., Madras, p. 18–19.

34. Pupul Jayakar. 1986. *J. Krishnamurti: A Biography*, San Francisco, Harper and Row Publishers, p. 20.

35. Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 4.
36. Quoted in Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 16.
37. Quoted in Veritas. 1913. *Mrs Besant and the Alcyone Case*. Goodwin and Co., Madras, p. 135.
38. Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 11.
39. G. Narayan. 1998. *As the River Joins the Ocean: Reflections about J. Krishnamurti*, Delhi: Book Faith India, p. 8.
40. Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 22.
41. Pupul Jayakar. 1986. *J. Krishnamurti: A Biography*, San Francisco, Harper and Row Publishers, p. 26.
42. Annie Besant and Charles Webster Leadbeater. 1924. *Lives of Alcyone*, Adyar, Madras, Theosophical Publishing House, Part 1, pp. 31, 32, 35. For more characters, see p. 35.
43. 'Fragments of Autobiography of Russell Balfour-Clarke'. See http://www.cwlworld.info/Fragments_of_Autobiography.pdf
44. R. Vernon. 2002. *Star of the East: Krishnamurti, the Invention of a Messiah*. Penguin Books. p. 45. C.W. Leadbeater's letters to Annie Besant in *The Theosophist*, June, 1932, letter of 14 October.
45. Veritas. 1913. *Mrs Besant and the Alcyone Case*. Goodwin and Co., Madras, p. 135
46. Mary Lutyens though, gives a different account. She states that after the boys were severely caned by their teacher in mid-October, Leadbeater persuaded Narayaniah to remove the boys from school, and allow them to be educated at Adyar. She adds that Narayaniah agreed to this when he was told that Mrs Besant too would probably take an interest in their education. She records that Leadbeater said that Annie Besant 'half promised' this. See Mary

Lutyens. 1975. *Krishnamurti: Years of Awakening*, London, John Murray, p. 27.

47. Quoted in Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 24.

48. Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 28.

49. Ibid., p. 35.

50. Ibid., p. 41; Evelyne Blau, 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 28, note 12.

51. S. Balasundaram. 2012. *Non-Guru Guru: My Years with J. Krishnamurti*, Edwin House Publishing, Ojai, California, pp. 150–51.

52. Veritas. 1913. *Mrs Besant and the Alcyone Case*. Goodwin and Co., Madras, p. 135.

53. G.S. Arundale. 'Alcyone and Mizar'. In *Souvenir of the 26th Annual Convention, American Section*, Theosophical Society, Chicago, 15 September 1912.

54. See Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 29, note 17.

55. Peter Michel. 1996. *Krishnamurti Love And Freedom: Love And Freedom (Approaching a Mystery)*, Bluestar Communications, US, p. 31.

56. Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 45.

57. Veritas. 1913. *Mrs Besant and the Alcyone Case*. Goodwin and Co., Madras, p. 45, 135.

58. Ibid., p. 5.

59. Raymond W. Bernard. 1966. *From Chrishna to Christ*, Pomeroy, WA Health Research, p. 83.

60. Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 56.

61. C.V. Williams. 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at www.sydneyschoolofarts.com; Publisher: Sydney School of Arts and Humanities. On Nitya's questions, see Chapter 2.

62. Helen Nearing. 1992. *Loving and Leaving the Good Life*, Vermont, Chelsea Green Publishing Company, pp. 34–43.
63. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 55.
64. S. Weeraperuma. 1998. *Jiddu Krishnamurti: A Bibliographical Guide*, Delhi, Motilal Banarsidass, reprint, p. 59.
65. Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 106.
66. Ibid., p. 107.
67. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 142.

Chapter 2: The Beloved and I are One

1. Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 109.
2. Ibid., p. 115.
3. Ibid., p. 116.
4. C.V. Williams. 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at www.sydneyschoolofarts.com; Publisher: Sydney School of Arts and Humanities, Chapter 4.
5. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., pp. 40–45.
6. C. Jinarajadasa. 1938. *Occult Investigations: A Description of the Work of Annie Besant and Charles Leadbeater*, Adyar, Madras, Theosophical Publishing House, pp. 54–7.
7. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 47; Mary Lutyens, *The Years of Awakening,* London, John Murray, p. 126.

8. Margaret O. Killinger. 2007. *The Good Life of Helen K. Nearing*, University of Vermont Press, p. 21. Helen also recounts their kisses in her diary. When she returned home, she was enticed to come back to the theosophical fold by letters even from Emily Lutyens. See p. 23.

9. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 58

10. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 47–48.

11. Ibid., p. 48.

12. Ibid., p. 50.

13. Helen Nearing and Scott Nearing. 1992. *Loving and Leaving the Good Life*, Vermont, Chelsea Green Publishing Company, p. 52.

14. Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 139.

15. Rom Landau. 1941. *God is My Adventure*, London, Faber and Faber, p. 261.

16. Peter Washington felt these episodes were purely psychosomatic.

17. Pupul Jayakar. 1986. *Krishnamurti: A Biography*, Harper and Row Publishers, pp. 46–50. Later, Krishna himself suggested to Mary Zimbalist that his process was related to the kundalini rising. See Mary Zimbalist, edited by Scott Forbes. 2016. *In the Presence of Krishnamurti: Mary's Unfinished Book*, Chapter 3.

18. Gopi Krishna. 2019. *Kundalini: Path to Higher Consciousness*. Orient Paperbacks, New Edition.

19. Mukunda Rao, ed. 2007. *The Penguin U.G. Krishnamurti Reader*, Penguin India, pp. 25, 27.

20. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, pp. 51, 58.

21. These and succeeding letters mentioned here as well as several more were obtained by C.V. Williams from private

sources, and quoted in her book: 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at www.sydneyschoolofarts.com; Publisher: Sydney School of Arts and Humanities. See Chapter 4.

22. C.V. Williams, 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at www.sydneyschoolofarts.com; Publisher: Sydney School of Arts and Humanities. See Chapter 4.

23. Helen Nearing and Scott Nearing. 1992. *Loving and Leaving the Good Life*, Vermont, Chelsea Green Publishing Company, pp. 52–53.

24. Padmanabhan Krishna. 2015. *A Jewel on a Silver Platter: Remembering Jiddu Krishnamurti*. Varanasi: Pilgrims Publishing. Interview to P. Krishna, p. 168.

25. Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 139.

26. Ibid., p. 231.

27. C.W. Leadbeater. 1928. *The World-Mother as Symbol and Fact*, Adyar, Madras, Theosophical Publishing House. Here Leadbeater explains that there is an angelic side to the hierarchy, although he did not have enough information to make a full explanation of it as he had about the Masters and the Logos, etc. but broadly angels could be equated with the Chohans. The World Mother is above these, representing divine power and love. The Virgin Mother also represents virgin matter, the deep waters over which the spirit of god moved.

28. Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 52.

29. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., pp. 70–73.

30. Ibid., p. 76.

31. Quoted in C.V. Williams. 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at www.sydneyschoolofarts.com; Publisher: Sydney School of

Arts and Humanities. See Chapter 5. Also see note ccclxxxi; 6 and 10 February 1925, letters to Nitya from Adyar,

32. Ibid. See Chapter 5.

33. Ibid. See Chapter 4.

34. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 54, note 33.

35. Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 240.

36. C. Jinarajadasa. 1950. 'On the Watch-Tower'. In *The Theosophist*, April, pp. 3–5.

37. C.V. Williams. 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at www.sydneyschoolofarts.com; Publisher: Sydney School of Arts and Humanities. See Chapter 9.

38. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 59.

39. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 81.

40. Rom Landau. 1941. *God is My Adventure*, London, Faber and Faber, p. 86.

41. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 62.

42. 26 July 1926, Talks, 'Star Council: 2nd Meeting of the Star Council', Castle Eerde, published in Herald of the Star, Vol. XV, No. 10, 1 October 1926.

43. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 65.

44. Pupul Jayakar. 1986. *Krishnamurti: A Biography*, Harper and Row Publishers, p. 73, note 9.

45. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 67.

46. Ibid., pp. 67–68.

47. Ibid., p. 71.
48. Ibid., pp. 73–74.
49. Annie Besant, in *The Theosophist*, Vol. 50, No. 1–3, December 1928.
50. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 76.
51. J. Krishnamurti. 'Truth is a Pathless land', Dissolution Speech, 3 August 1929. Quoted with permission of Krishnamurti Foundation Trust, U.K. See www.Jkrishnamurti.org
52. Rom Landau. 1941. *God is My Adventure*, London, Faber and Faber, p. 264.
53. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 108. In this context, Cyril Scott in *Initiate in the Dark Cycle* says that the Masters were critical of K, and he was on the wrong path. Among other criticisms, the book says that Krishnamurti prescribed for others what is only suitable for himself and that he strayed and was cut off from the Masters.
54. R. Vernon. 2002. *Star of the East: Krishnamurti, the Invention of a Messiah*. Penguin Books India, New Delhi, pp. 183–84.
55. Ibid., p. 186.

Chapter 3: The Search for Truth

1. Rom Landau. 1941. *God is My Adventure*, London, Faber and Faber, p. 262.
2. S.V. Subrahmaniam Aiyar tutored Krishna and was Narayaniah's friend. The statement he made on this book led to him being banished from Adyar.
3. Annie Besant and C.W. Leadbeater. 1930. *At the Feet of the Master: Talks on the Path of Occultism*, Vol. 1, Adyar, Madras, Theosophical Publishing House.

4. Ibid., p. 272.
5. Ibid., p. 28.
6. Ibid., p. 47.
7. Ibid., p. 50.
8. Ibid., p. 59.
9. Ibid., p. 63.
10. Ibid., p. 87.
11. Ibid., p. 90.
12. Ibid., 92.
13. Ibid., p. 93.
14. Ibid., p. 125.
15. Ibid., p. 126.
16. Ibid., p. 131.
17. Ibid., p. 157.
18. Ibid., p. 188.
19. Ibid., p. 191.
20. Ibid., p. 216.
21. Ibid., p. 222.
22. Ibid., p. 250, 257.
23. Ibid., p. 241
24. Ibid., p. 243.
25. Ibid., p. 269.
26. Ibid., p. 274.
27. Ibid., p. 282.
28. Ibid., 284.
29. Ibid., pp. 293–94.
30. Ibid., pp. 296–98.
31. Ibid., pp. 300, 303, 306, 311.
32. Ibid., p. 316.
33. Ibid., p. 320.
34. J. Krishnamurti [Alcyone]. 1912. *Education as Service*, Chicago The Rajput Press.
35. 1980. *From Darkness to Light,* Harper and Row for the K & R, [Krishnamurti and Rajagopal Foundation]. *Collected Works*, Vol. 1.
36. Ibid., p. 5.

37. Ibid., pp. 7–32.
38. Ibid., pp. 33–47.
39. Ibid., pp. 48–65.
40. Ibid., pp. 66–81.
41. Ibid. See pp. 82 ff.
42. Ibid., p. 86.
43. Ibid. Parable IX, p. 88.
44. Ibid. A Fable, Parable X, pp. 89–91.
45. Ibid., p. 93.
46. Ibid., p. 94.
47. Ibid., p. 96.
48. Ibid., p. 99
49. Ibid., p. 102.
50. Ibid., p. 103.
51. Ibid., p. 106.
52. Ibid., p. 108.
53. Ibid., p. 114.
54. Jiddu Krishnamurti [Alcyone]. 2001. *At the Feet of the Master and Towards Discipleship*, Theosophical Society in America, Wheaton, IL, Theosophical Publishing House, p. 82.
55. Ibid.
56. Ibid.
57. Ibid.
58. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 68.
59. Quoted in Ibid., p. 74, from Let understanding be the law, 1928.
60. Ibid., p. 79, see also note 40.
61. *Star Bulletin*. 1932. September–October.
62. J. Krishnamurti. 1928. *Life In Freedom,* The Star Publishing Trust, pp. 10–13.
63. Ibid., pp. 13–16.
64. Ibid., pp. 16–21.
65. Ibid., pp. 21–27.
66. Ibid., pp. 28–29.
67. Ibid., p. 29.

68. Ibid., pp. 29–31.
69. Ibid., pp. 31–32.
70. Ibid., pp. 31–34.
71. Lilly Heber. 1931. *Krishnamurti, The Man and the Message*, London, George Allen and Unwin, pp. 91–92.

Chapter 4: An Independent Journey: Myself Found the Way, 1930–1968

1. Based on information from Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray; C.V. Williams, 2012. *Jiddu Krishnamurti: The World Philosopher*, revised edition; R. Vernon. 2002. *Star of the East: Krishnamurti, the Invention of a Messiah*. Penguin Books India.
2. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 92.
3. Annie Besant. 1939. *An Autobiography*, *With an Additional Survey of Her Life by George S Arundale,* 3rd Adyar edition, Adyar, Madras, Theosophical Publishing House, pp. 52–57, 76–77, 84–85.
4. G.S. Arundale. 1929. 'Dungeons and Gardens: A Letter to Members of the Order of the Star'. In *The Australian Theosophist*, Vol. 6, No. 3, June, pp. 88–91.
5. G.S. Arundale. 'The Wonderfulness of Krishnamurti', In *The Australian Theosophist*, 15 September 1929, republished in *The Theosophist*, January 1930, pp. 429–32.
6. C.V. Williams. 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at www.sydneyschoolofarts.com; Publisher: Sydney School of Arts and Humanities. See Chapter 6.
7. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 81.

8. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 109.
9. Ibid., p. 104.
10. Ibid., p. 127.
11. Rom Landau. 1941. *God is My Adventure*, London, Faber and Faber, p. 268.
12. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 112.
13. C.V. Williams. 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at www.sydneyschoolofarts.com; Publisher: Sydney School of Arts and Humanities. See Chapter 6.
14. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., pp. 191, 118.
15. C.V. Williams. 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at www.sydneyschoolofarts.com; Publisher: Sydney School of Arts and Humanities. See Chapter 6.
16. Rom Landau. 1941. *God is My Adventure*, London, Faber and Faber, pp. 260, 270, 273, 275.
17. C.V. Williams. 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at www.sydneyschoolofarts.com; Publisher: Sydney School of Arts and Humanities. See Chapter 6.
18. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 135.
19. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 107. Don Lattin. 2012. *Distilled Spirits: Getting High then Sober, with a Famous Writer, a Forgotten Philosopher, and a Hopeless Drunk*, Berkeley, University of California Press, p. 115, provides a description, with the date October 1939.
20. See C.V. Williams. 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at

www.sydneyschoolofarts.com; Publisher: Sydney School of Arts and Humanities. See Chapter 7 for a full description.

21. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 100.

22. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 166.

23. His account is presented in Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 110.

24. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., pp. 167, 169.

25. Ibid., p. 181.

26. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, pp. 116, 118.

27. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 188.

28. Ibid., p. 175.

29. Interview in Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 116–18.

30. Eveleyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 113, see note.56.

31. 2006. *The Story of Happy Valley*, compiled and narrated by Radha Rajagopal Sloss, second edition, Ojai, California, The Happy Valley Foundation, pp. 78–79; for a list of trustees see, p. 152, Appendix F.

32. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 208. Muriel Payne, though, claimed that she too cared for him at this time. See Pupul Jayakar, 1986. *Krishnamurti: A Biography,* San Fransisco, Harper and Row Publishers, p. 134. But Radha does not mention her.

33. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 210.

34. Z.H. Zaidi. 1993. ‘Quaid-i-azam Mohammad Ali Jinnah Papers’. Vol. 10, p. 255.

35. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 195.
36. Mary Zimbalist,edited by Scott H. Forbes. 2016. *In the Presence of Krishnamurti: Mary's Unfinished Book*, p. 3.
37. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 197.
38. Ibid., pp. 199, 198.
39. Ibid., p. 200.
40. Dated19 August 1947, kept in the Huntington library, quoted by C.V. Williams. 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at www.sydneyschoolofarts.com; Publisher: Sydney School of Arts and Humanities. See Chapter 8
41. Mary Lutyens. 1984. *Krishnamurti: The Years of Fulfillment*, New York, Avon Books, p. 65. Before independence, Indians had British Indian passports and those from British Indian provinces remained British subjects, while the citizens of Indian states who joined the dominion were also British subjects. Then, from 1 January 1949, when the British nationality Act 1948 came into force, to 25 January 1950, Indians in the Indian provinces became British subjects with Indian citizenship. With the promulgation of the Constitution on 26 January 1950, they ceased to be British subjects and were Indian citizens. The Citizenship Act of 1955 extended citizenship to all in the territory of India.
42. S. Balasundaram. 2012. *Non-Guru Guru: My Years with J. Krishnamurti*. Ojai, California Edwin House Publishing, pp. 167–68.
43. Pupul Jayakar. 1986. *Krishnamurti: A Biography*, San Fransisco, Harper and Row Publishers, pp. 122–23, 143.
44. Ibid., pp. 125–30.
45. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 102.

46. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 215.
47. 'Revolt of a Doormat'. Foreign News, India, *Time Magazine*. 16 January 1950, US edition, Vol. LV, No. 3. content.time.com
48. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 221.
49. Ibid., p. 222.
50. Ibid., pp. 221, 223.
51. Ibid., p. 236.
52. Ibid., p. 230.
53. Ibid., pp. 242–43.
54. Ibid., p. 253.
55. Pupul Jayakar, 1986. *Krishnamurti: A Biography*, San Fransisco, Harper and Row Publishers, p. 197.
56. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 265.
57. Giddu Narayan. 1998. *As the River Joins the Ocean: Reflections about J. Krishnamurti*, Delhi, Book Faith India, p. 17.
58. Mary Lutyens. 1984. *Krishnamurti: The Years of Fulfilment*, New York, Avon Books, p. 121.
59. Don Lattin. 2012. *Distilled Spirits: Getting High, Then Sober, with a Famous Writer, a Forgotten Philosopher, and a Hopeless Drunk*, University of California Press, p. 124.
60. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 169.
61. Ibid., p. 171.
62. Ibid., p. 144.
63. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 286.
64. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 128; Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 296.

65. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 172.

Chapter 5: The Best Years: With Mary Zimbalist, 1968–1986

1. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 183.
2. Susunaga Weeraperuma. 1998. *J. Krishnamurti as I Knew Him*, Delhi, Motilal Banarsidass, reprint, p. 122
3. Quoted in Mary Lutyens, 1991. *Krishnamurti: The Open Door*, New York, Avon Books, p. 29
4. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 149.
5. Susunaga Weeraperuma. 1998. *J. Krishnamurti as I Knew Him*, Delhi, Motilal Banarsidass, reprint, pp. 46–47.
6. Mary Zimbalist, ed. by Scott H. Forbes. 2016. *In the Presence of Krishnamurti: Mary's Unfinished Book*, ebook, Chapter 3.
7. Mary Zimbalist. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofk.org, Issue #40.
8. Ibid. Issue #86.
9. Ibid. Issue #60, 75, 58.
10. Ibid. Issue #59.
11. Ibid. Issue #78.
12. Ibid. Issue #76.
13. S. Balasundaram. 2020. *Non-Guru Guru: My Years with J. Krishnamurti*, Ojai, California, Edwin House Publishing, p. 155.
14. Mary Zimbalist. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofk.org, various issues; see Mary Zimbalist, edited by Scott Forbes.

2016. *In the Presence of Krishnamurti: Mary's Unfinished Book*. Biascoechea gifted the Mercedes in 1965.

15. Mary Zimbalist. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofk.org, Issue #5.

16. Michael Krohnen. 1996. *Conversations with Krishnamurti: Stories from 1001 Meetings at the Dinner Table with Krishnamurti*, Karina Library Press, ebook edition, Part 2, Lunching with Krishnamurti. S. Balasundaram. 2012. *Non-Guru Guru: My Years with J. Krishnamurti*, Edwin House Publishing comments on his eating Lindt chocolate.

17. R.E. Mark Lee. 2015. *Knocking at the Open Door*, New Delhi, Hay House India. Chapter 17.

18. S. Balasundaram. 2012. *Non-Guru Guru: My Years with J. Krishnamurti*, Edwin House Publishing, p. 92; Pupul Jayakar, 1986. *Krishnamurti: A Biography*, San Fransisco, Harper and Row Publishers, p. 491.

19. S. Balasundaram. 2012. *Non-Guru Guru: My Years with J. Krishnamurti*, Edwin House Publishing, p. 93.

20. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 166

21. Mary Zimbalist. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofkorg, Issue #30; Michael Krohnen 1996. *Conversations with Krishnamurti: Stories from 1001 Meetings at the Dinner Table with Krishnamurti*, Karina Library Press, ebook edition, provides information on his hearing. See Part 2, Heavenly Waters.

22. Mary Lutyens. 1991. *Krishnamurti: The Open Door*, New York: Avon Books, p. 135.

23. Mary Zimbalist. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofk.org, Issue #38.

24. Ibid. Issue #17, 20.

25. Ibid. Issue #30, 73.

26. Ibid. Issue #68

27. Michael Krohnen. 1996. *Conversations with Krishnamurti: Stories from 1001 Meetings at the Dinner Table with Krishnamurti*, Karina Library Press, ebook edition, Part 3, Flight of the Eagle.
28. Michael Krohnen. 1996. *Conversations with Krishnamurti: Stories from 1001 Meetings at the Dinner Table with Krishnamurti*, Karina Library Press, ebook edition, Part 2, A Man with a Religious Mind.
29. Susunaga Weeraperuma. 1998. *J. Krishnamurti as I Knew Him*, Delhi: Motilal Banarsidass, reprint, p. 60.
30. Michael Krohnen. 1996. *Conversations with Krishnamurti: Stories from 1001 Meetings at the Dinner Table with Krishnamurti*, Karina Library Press, ebook edition, Part 3, Food for Thought.
31. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang. 193, n 84.
32. Mary Zimbalist. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofk.org, Issue #68.
33. Ibid. Issue #13.
34. Ibid. Issue #8.
35. Ibid. Issues #26, 32.
36. Ibid. Issue #33.
37. Ibid. Issue #44.
38. Ibid. Issue #88.
39. Ibid. Issue #82.
40. Ibid. Issue #23.
41. Sunanda Patwardhan. 1999. *A Vision of the Sacred: My Personal Journey with Krishnamurti*, Ojai, California, Edwin House Publishing, pp. 78–79.
42. Mary Zimbalist. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofk.org, Issue #31.
43. C.V. Williams. 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at

www.sydneyschoolofarts.com; Publisher: Sydney School of Arts and Humanities. See Chapter 12.
44. P. Krishna. 2015. *A Jewel on a Silver Platter: Remembering Jiddu Krishnamurti*, Varanasi: Pilgrims Publishing, p. 112.
45. Ibid., p. 234.
46. Mary Zimbalist. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofk.org, Issue #65.
47. S. Balasundaram. 2012. *Non-Guru Guru: My Years with J. Krishnamurti*, Edwin House Publishing, p. 123.
48. Mary Zimbalist edited by Scott H. Forbes. 2016. *In the Presence of Krishnamurti: Mary's Unfinished Book*. Chapter 41.
49. Evelene Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 163.
50. Ibid., p. 165.
51. Article written by Dr Harshad Parekh, 'Experiences with Krishnamurti and His Teachings', forwarded to me.
52. Mary Lutyens. 1975. *Krishnamurti: The Years of Awakening*, London, John Murray, p. 75.
53. Michael Krohnen. 1996. *Conversations with Krishnamurti: Stories from 1001 Meetings at the Dinner Table with Krishnamurti*. Karina Library Press, ebook edition, Part 3, The Energy of Emptiness.
54. R.E. Mark Lee. 2015. *Knocking at the Open Door*, Hay House India, Chapter 13.
55. Susunaga Weeraperuma. 1998. *J. Krishnamurti as I Knew Him*, Delhi, Motilal Banarsidass, reprint, pp. 8–15.
56. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 172.
57. Mary Zimbalist. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofk.org, Issue #69.
58. Ibid. Issue #85.

59. Sunanda Patwardhan in Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 137.

60. Sunanda Patwardhan. 1999. *A Vision of The Sacred: My Personal Journey with Krishnamurti*, Ojai, California, Edwin House Publishing, p. 12.

61. Ibid., p. 104.

62. Achyut Patwardhan, in Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 135.

63. Mary Zimbalist. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofk.org, Issue #3.

64. Ibid. Issue #4.

65. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 148.

66. See accounts in Mary Lutyens. 1984. *Krishnamurti: The Years of Fulfilment*, New York, Avon Books Mary Zimbalist's. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofkorg

67. Evelyne Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 174.

68. Mary Lutyens. 1984. *Krishnamurti: The Years of Fulfilment*, New York: Avon Books, p. 201.

69. Ibid., p. 202.

70. Friedrich Grohe. 2014. *The Beauty of the Mountain: Memories of J. Krishnamurti*, 7th edition, Krishnamurti Foundation.

71. Mary Zimbalist. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofk.org, Issue #4.

72. Mary Lutyens. 1984. *Krishnamurti: The Years of Fulfilment*, New York: Avon Books, Issue #20.

73. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 135.

74. Mary Lutyens. 1984. *Krishnamurti: The Years of Fulfilment*, New York: Avon Books, p. 151.
75. Ibid., p. 153.
76. Ibid., pp. 155–6.
77. Mary Zimbalist, *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofk.org, Issue #39.
78. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 160.
79. Mary Lutyens. 1984. *Krishnamurti: The Years of Fulfilment*, New York: Avon Books, pp. 161–62.
80. Ibid., p. 167.
81. Ibid., p. 168.
82. Ibid., p. 205.
83. Mary Lutyens. 1991. *Krishnamurti: The Open Door*, New York: Avon Books, p. 149. He told Mary Zimbalist that Amma (Mrs Besant) and Leadbeater had said his was a special brain that had been prepared for a thousand years. From Mary Zimbalist, ed. Scott H. Forbes. 2016. *In the Presence of Krishnamurti: Mary's Unfinished Book*, Chapter 41.
84. R.E. Mark Lee. 2015. *Knocking at the Open Door*, New Delhi, Hay House India. Chapter 17.

Chapter 6: Rajagopal and Krishnamurti: The Conflict

1. Roland Vernon. 2002. *Star of the East: Krishnamurti, the Invention of a Messiah*, New Delhi, Penguin Books India, p. 223.
2. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 277.
3. Ibid., pp. 281–82.
4. Roland Vernon. 2002. *Star of the East: Krishnamurti, the Invention of a Messiah*, New Delhi, Penguin Books India, p.

227.

5. Roland Vernon. 2002. *Star of the East: Krishnamurti, the Invention of a Messiah*, New Delhi, Penguin Books India, p. 228.

6. Radha Sloss. 1991. *Lives in the Shadow with J. Krishnamurti*, London, Bloomsbury Publishing Ltd., p. 293.

7. Ibid., p. 297.

8. Mary Zimbalist. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofk.org, Issue #15. In 1966, Krishnamurti and Rajagopal met in Ojai several times. K sent a letter to him asking for $12, 000 a year for himself, a salary of $6000–$7000 for Alain and a pension for Alain on K's death. Though Alain received a salary, relations between K and Rajagopal remained poor. See Mary Zimbalist, edited by Scott H. Forbes. 2016. *In the Presence of Krishnamurti: Mary's Unfinished Book*, Chapter 9. It was after a visit to Radha with Rosalind in 1966 that K decided to withdraw from KWINC, handing it over to Rajagopal. This would have been in keeping with K's character, and it must have been others around him who persuaded him on the case. This was also Rajagopal's feelings. See Chapter 18.

9. Mary Zimbalist. *In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist*. See inthepresenceofk.org, Issue #16.

10. Ibid. Issue #17.

11. Ibid. Issue #18.

12. Ibid. Issue #20.

13. Ibid. Issue #21.

14. Ibid. Issue #22.

15. Ibid. Issue #22, 23.

16. Ibid. Issue #57.

17. Ibid. Issue #31.

18. Ibid. Issue #35.

19. Ibid. Issue #39.

20. Ibid. Issue #40.

21. Ibid. Issue #59.
22. Ibid. Issue #60.
23. Ibid. Issue #72.
24. Ibid. Issue #74–75.
25. Ibid. Issue #76.
26. Ibid. Issue #77.
27. Mary Lutyens. 1996. *Krishnamurti and the Rajagopals*, Ojai, California, Krishnamurti Foundation of America, p. 3.
28. Ibid., p. 56.
29. Ibid., p. 60.
30. Ibid., p. 66.
31. Ibid., p. 90.
32. Ibid., p. 103.
33. C.V. Williams. 2012. *Jiddu Krishnamurti: World Philosopher*. Revised edition, published online at www.sydneyschoolofarts.com; Publisher: Sydney School of Arts and Humanities. See Chapter 12.
34. Susunaga Weeraperuma. 1998. *J. Krishnamurti as I Knew Him*, Delhi: Motilal Banarsidass, reprint, p. 100.

Chapter 7: Unconditional Freedom: Krishnamurti's Philosophy, 1930–1968

All talks listed here can be found online at several sites including jkrishnamurti.org

1. *Krishnamurti Foundation Bulletin*, No. 37, Autumn/Winter, 1979, p. 5.
2. There were several talks during the years 1933–40, but very few during the war years. Talks took place in 1933 and 1934 in Italy at Alpino and Stresa; in Norway at Frognersteren and Oslo; in India at Adyar; at Ojai, at Auckland, New Zealand. In 1935, there were talks across South America as well as in New York, and at Alpino in Italy, while in 1936, there were talks at Ojai, the Ommen Camp in Holland, India, New York and Eddington, Pennsylvania. There

were talks at the Ommen Camp in 1937 and 1938. In 1940, there were some talks at Ojai and discussions at Sarobia.

3. J. Krishnamurti. Stresa, 1st Public Talk, 2 July 1933.
4. Ibid.
5. J. Krishnamurti. Alpino, 1st Public Talk, 1 Jul 1933,
6. J. Krishnamurti. Alpino, 2nd Public Talk, 4 July 1933.
7. J. Krishnamurti. Alpino, 1st Public Talk, 1 July 1933.
8. J. Krishnamurti. New York, 1st Public Talk, 11 March 1935.
9. J. Krishnamurti. Ommen, 2nd Public Talk, 3 August 1937.
10. Ibid.
11. J. Krishnamurti. Ojai, 3rd Public Talk, 9 June 1940.
12. J. Krishnamurti. Alpino, 1st Public Talk, 1 July 1933.
13. J. Krishnamurti. Alpino, 2nd Public Talk, 4 July 1933.
14. J. Krishnamurti. Alpino, 3rd Public Talk, 6 July 1933.
15. Ibid.
16. J. Krishnamurti. Adyar, 4th Public Talk, 1 January 1934.
17. J. Krishnamurti. Madras, 4th Public Talk, 28 December1936.
18. J. Krishnamurti. Auckland, 3rd Vasanta School Gardens Talk, 2 April 1934.
19. Ibid.
20. J. Krishnamurti. Ommen, 6th Public Talk, 13 August 1938.
21. J. Krishnamurti. Auckland, 3rd Vasanta School Gardens Talk, 2 April 1934.
22. J. Krishnamurti. Ommen, 6th Public Talk, 13 August 1938.
23. J. Krishnamurti. Ojai, 8th Public Talk, 14 July 1940.
24. J. Krishnamurti. Ommen, 6th Public Talk, 13 August 1938.
25. J. Krishnamurti. Auckland, 3rd Vasanta School Gardens Talk, 2 April 1934.
26. J. Krishnamurti. Auckland, 3rd Vasanta School Gardens Talk, 2 April 1934.

27. J. Krishnamurti. Alpino, 2nd Public Talk, 4 July, 1933.
28. Ibid.
29. Rom Landau. 1941. *God is My Adventure*, London, Faber and Faber, pp. 100, 267, 289.
30. In 1944 and 1946, there were talks in Ojai. In 1947, he began travelling again, and after that talks took place in several locations including London, India and Sri Lanka.
31. J. Krishnamurti. Bombay, 3rd Public Talk, 1 February 1948.
32. J. Krishnamurti. Benares, 5th Public Talk, 20 February 1949.
33. J. Krishnamurti. Ojai, 10th Public Talk, 16 July 1944.
34. J. Krishnamurti. Bombay, 6th Public Talk, 22 February 1948.
35. J. Krishnamurti. Ojai, 6th Public Talk, 1945.
36. J. Krishnamurti. Ojai, 10th Public Talk, 16 July 1944.
37. J. Krishnamurti. Bombay, 3rd Public Talk, 1 February 1948.
38. J. Krishnamurti. Ojai, 2nd Public Talk, 1946.
39. J. Krishnamurti. Ojai, 6th Public Talk, 1946.
40. J. Krishnamurti. Ojai, 6th Public Talk, 1945.
41. Ibid.
42. J. Krishnamurti. Madras, 11th Public Talk, 1947.
43. J. Krishnamurti. Bombay, 6th Public Talk, 22 February 1948.
44. Ibid.
45. J. Krishnamurti. Bombay, 3rd Public Talk, 1 February 1948.
46. J. Krishnamurti Bombay, 3rd Public Talk, 1 February 1948.
47. Ibid.
48. J. Krishnamurti. Benares, 5th Public Talk, 20 February 1949.
49. Ibid.
50. Evelyn Blau. 1995. *Krishnamurti: 100 Years*, New York, Steward, Tabori and Chang, p. 132.

51. In the 1950s, the number of talks Krishnamurti gave increased. Talks and discussions took place at various places in India; in Ojai, New York and Seattle; in London and Brockwood; in Sweden and Athens, Greece; in Brussels, Belgium; in Hamburg, Germany; and in Sri Lanka.

52. J. Krishnamurti. Bombay, 6th Public Talk, 3 March 1957.

53. J. Krishnamurti. Bombay, 6th Public Talk, 14 March 1950.

54. J. Krishnamurti. Madanapalle, 2nd Public Talk, 19 February 1956.

55. J. Krishnamurti. Madras, 5th Public Talk. 19 December 1953.

56. J. Krishnamurti. Rajghat, 15th Public Talk, 22 January 1954.

57. J. Krishnamurti. Bombay, 5th Public Talk, 2 March 1955.

58. J. Krishnamurti. Bombay, 1st Public Talk, 4 March 1956.

59. J. Krishnamurti. Stockholm, 1st Public Talk, 14 May 1956.

60. J. Krishnamurti. Poona, 6th Public Talk, 24 September 1958.

61. J. Krishnamurti. New Delhi, 7th Public Talk, 1 March 1959. One could raise the question here about what happens in Alzheimer's/ dementia. The mind is free of memory but not transformed.

62. In the 1960s, there were once again numerous talks, which took place in Ojai, New York, various places in India, London, Paris, Rome, Saanen in Switzerland and Amsterdam. There are at least two books of collected talks.

63. J. Krishnamurti. Bombay, 4th Public Talk, 3 January 1960.

64. Ibid.

65. J. Krishnamurti. London, 2nd Public Talk, 4 May 1961, 'What is Thinking?'

66. J. Krishnamurti. Bombay, 4th Public Talk, 26 February 1961.
67. J. Krishnamurti. Saanen, 4th Public Talk, 1 August 1961.
68. J. Krishnamurti. Saanen, 10th Public Talk, 12 August 1962.
69. Ibid.
70. J. Krishnamurti. New Delhi, 1st Public Talk, 23 October 1963.
71. J. Krishnamurti. Rajghat, 5th Public Talk, 28 November 1964.
72. J. Krishnamurti. New Delhi, 2nd Public Talk, 11 November 1965.
73. Ibid.
74. Ibid.
75. Ibid.
76. J. Krishnamurti. New Delhi, 4th Public Talk, 25 December 1966.
77. J. Krishnamurti. Saanen, 5th Public Talk, 18 July 1967. (In this and succeeding talks, he discusses fear.)
78. Mary Lutyens. 2010. *The Life and Death of Krishnamurti*, Chennai, Krishnamurti Foundation India, reprint, p. 122.

Chapter 8: Aspects of Krishnamurti's Philosophy in the Later Years. 1968–1986

All talks listed here can be found online at several sites including jkrishnamurti.org

1. From 1968, the number of Krishnamurti's talks and discussions across the world increased and this can be called his most prolific period. For instance, in 1970, in India and elsewhere, there were at least 115 talks/discussions. Several groups of talks were compiled into books. Among these were two collections of talks in Europe in 1968; two collections of talks in 1969; a book of talks and dialogues

held in Sydney 1970; a book on talks of Krishnamurti in India, 1974–75; a seminar on ‘The Nature of a Religious Life’ that took place in 1979 also forms a book. There were in addition his journal entries, ‘Letters to the Schools’, a continuation of ‘Commentaries on Living’ and a book on meditation, apart from other compilations of his talks. During these years, talks took place in India, Brockwood, Rome, Ojai, San Francisco, Saanen and several other places.

2. J. Krishnamurti. Saanen, 2nd Public Dialogue, 1 August 1968.

3. J. Krishnamurti. Rajghat, 1st Public Talk, 3 November 1976. Extracts from this talk are quoted with permission from Krishnamurti Foundation Trust, U.K. See jkrishnamurti.org

4. J. Krishnamurti. Rajghat, 1st Public Talk, 3 November 1976.

5. Ibid.

6. Ibid.

7. J. Krishnamurti. Madras, 6th Public Talk, 8 January 1978.

8. J. Krishnamurti. San Francisco, 4th Public Talk, 25 March 1975.

9. J. Krishnamurti. Malibou, 1st Public Dialogue, 26 March 1971.

10. Ibid.

11. J. Krishnamurti. Rajghat. 1st Public Talk, 3 November 1976.

12. J. Krishnamurti. Saanen, 2nd Public Dialogue, 1 August 1968.

13. Ibid.

14. J. Krishnamurti. Saanen, 3rd Public Dialogue, 2 August 1968.

15. Ibid.

16. J. Krishnamurti. Brockwood, 1st Public Talk, 6 September 1969.

17. J. Krishnamurti. San Francisco, 4th Public Talk, 25 March1975.

18. J. Krishnamurti. Malibou, 1st Public Dialogue, 26 March 1971.
19. J. Krishnamurti. Saanen, 4th Public Talk, 21st July 1974.
20. J. Krishnamurti. Sydney, 2nd Public Talk, 22 November 1970.
21. Ibid.
22. J. Krishnamurti. 1982. *Exploration into Insight*. Second edition, KFI, pp. 102–12. Chapter 8. The Central Root of Fear, Discussion in New Delhi on 13 November 1972.
23. J. Krishnamurti. Rishi Valley, 1st Public Talk, 3 December 1977.
24. J. Krishnamurti. Madras, 6th Public Talk, 8 January 1978.
25. Ibid.
26. Ibid.
27. Ibid.
28. In 'The Nature of a Religious Life', Chapter 4, 1st Seminar, Madras, 2 January 1979, 4, Part 1, The Way of Intelligence. See jkrishnamurti.org
29. Ibid.
30. Ibid.
31. Ibid.
32. J. Krishnamurti. Saanen, 6th Public Talk, 19 July 1979.
33. Ibid.
34. J. Krishnamurti. 1982. *Krishnamurti's Journal, 1973–1975*, San Francisco, Harper Collins, 28th entry, 18 October, 1973.
35. J. Krishnamurti. Saanen, 6th Public Talk, 19 July 1979.
36. J. Krishnamurti, J. 1969. *Meditations*. See jkrishnamurti.org/content/meditations-1969.
37. Ibid. From Part 1.
38. Ibid. From Part 2 and Part 4.
39. Ibid. Part 8.
40. Ibid. From Part 9 and Part 11.
41. Patanjali. *Yoga Sutras*. 1.2.

42. J. Krishnamurti. 1982. *Krishnamurti's Journal, 1973–1975*, San Francisco, Harper Collins, 28th entry, 18 October, 1973.
43. J. Krishnamurti. San Francisco, 4th Public Talk, 25 March 1975.
44. J. Krishnamurti. 1980. 'Core of the Teachings', summary of his teachings; quoted with permission from Krishnamurti Foundation Trust Ltd. See jkrishnamurti.org
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www.jkrishnamurti.net
www.kfionline.org
jiddu-krishnamurti.net
Blavatskyarchives.com/
www.theosophical.org/.
www.theosophyforward.com
kinfonet.org
kfa.org

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About the Author

ROSHEN DALAL was born in Mussoorie and lived in various places in India, including Hyderabad, Mumbai and Delhi, before settling in Dehradun, where she now resides. She has an MA and a PhD in ancient Indian history from Jawaharlal Nehru University, New Delhi. She has taught both at school and university and been involved in research in the fields of history, religion, philosophy and education. She is the author of the bestselling two-volume The Puffin History of India; The Puffin History of the World, also in two volumes; India at 70: Snapshots since Independence; The Religions of India: A Concise Guide to Nine Major Faiths; Hinduism: An Alphabetical Guide; The Vedas: An Introduction to Hinduism’s Sacred Texts; The 108 Upanishads and The Compact Timeline History of the World. She has also written a novel, The Guru Who Came Down from the Mountain.

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